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ART. I. *Notice of the years of famine and distress which have occurred at Shánghái, recorded in the Statistics of Shánghái.*

DURING the third year of the emperor Yenyú 延祐 (A. D. 1316), the district of Shánghái was flooded, and the land taxes were reduced; a famine followed in the next year, and grain was distributed amongst the people. In the 2d year of Shuntí 順帝 (1336), there was a dearth, and the granaries were ordered to be opened, and their contents, together with the donations of the wealthy, distributed amongst the starving people. During the eighth year of Hungwú 洪武 (A. D. 1375), freshes occurred and famine followed; at the end of the year, the distressed were assisted, and in the following year, the land taxes in four departments of this region were remitted, and in the next year, one *shih* (about 170 *lbs. av.*) of grain was supplied to each household which had suffered. In the first year of Yungloh 永樂 (1404), famine prevailed; and the next year the Board of Revenue memorialized that as Shánghái and Hwáting districts were flooded, the taxes on the low lands might be taken in pieces of manufactured silk in lieu of grain.—During the following spring, grain was again furnished, and the excise on salt was not collected, and in the autumn, the taxes on all the flooded lands were remitted. Aid was also granted the next year.

In the seventh year of Siuenteh 宣德 (1432), an inspector-general named Wáng Lái 王來 memorialized that he had inspected the damages by floods, upon which the land taxes and imposts were dispensed with.

In the fifth year of Chingtung 正統 (1440) in consequence of

damage by freshes, it was ordered that in Sungkiáng fú a composition should be made for the taxes in grain, by reckoning each piece of middling three threaded cottons as equivalent to two peculs of grain, the wide three threaded cottons not being demanded; and fractional parts (i. e. taxes under two peculs) were to be paid by pieces of broad white cotton cloth.

In the fifth year of Kingtái 景泰 (1454), Cháng Fung, the president of the Board of Revenue, reported that distress prevailed in the depart ments of Súchau and Sungkiáng. Wáng Wan was thereupon ordered to inspect them, and decide how much of the taxes it was best to remit, and what amount of composition should be taken for the kinds of articles which were usually sent to the capital, or retained in the province, or supplied as food to the cavalry. The inhabitants received relief in 1455.

During the fifth year of Tienshun 天順 (1461), the sea overflowed this district, and in consequence of the damage the autumnal duties were remitted; dearth prevailed till 1466. In the tenth year of Chinghwá (1474), the autumnal dues were again remitted in consequence of floods; and in 1495, an epidemic and dearth were experienced. In 1509 a flood came, and famine ensued the next year, when there was another inundation; in consequence of the dearth in 1513, the second harvest duties were remitted. In 1519, famine was again experienced.

In consequence of the drought in 1540, the customs and taxes were remitted. In the 35th year of Kiátsing, in consequence of a petition by the censor Chau Jütau, the land tax was remitted in the districts of Hwáting, Shánghái, Tsingpú and Kiáting. In 1561, because of the floods, food was given out, and the district magistrate Kuh Kwángsien ordered Wáng Chau, one of the people, to distribute congee; and the sub-director of the Banqueting Office, Kú Tsunglí, gave out millet for the food of the starving people. In 1567, a severe famine was felt, and the next year, because of the floods, orders were received from court to waive the collection of the fixed duties, and send up for that year only the rice used as official rations. In 1573, famine again afflicted this region; and in 1575, the 3d year of Wánlih, great floods brought a dearth the next year, so that the emperor released the district from arrearages, and ordered that only three tenths of the autumnal taxes should be collected in the ensuing year. In 1579, floods covered the country, so that the censor Lin Yingkiun, sent to inspect the province, memorialized the emperor to remit a portion of the usual taxes of every kind. All those who had distributed alms to the distressed were also promoted.

In 1582, the sea rose, and Wáng Tán, a native of the place, collected many hundred corpses of those drowned, and buried them at his own cost; the taxes were remitted for the next year. In 1587, the drought and destitution were so great that the people devoured each other, and the officers issued orders and regulations to afford relief. The next year, the money used to buy horses for H. M. stud, and three lacs of taels (£90,000) were sent from the treasury at Nanking, and the high officer Yáng Wankü was ordered to distribute them in the departments of Súchau and Sungkiáng; but this man was covetous and despised by all, a deceitful hypocrite, so that Táng Hientsú caused him to be dismissed from office. There was a flood that year, so that the inhabitants were destitute, and the emperor listened to the governor and judge, and disbursed the customs of Kiángsú, and the fines levied on the borders of Shántung, to relieve the wants of the poor.

The year 1589 was a bad year, so that the governor Yü Lih memorialized the Throne, and part of the income from the land and from the duties, and part of the arrears of former years and dues of that year, were remitted. The prefect Yü Kiun also exhorted the rich to give millet to make soup to feed the starving. In 1591, relief was given out, in consequence of the freshes. In 1608, the water rose so that governor Chau Kungkiáu laid the case before his majesty, and fifty thousand taels were distributed among the destitute, taken from the revenue of the two departments of Hwái-ngán and Yángchau. The next year there was a dearth, and the same governor ordered the prefect Cháng Kiúteh to direct the district magistrates to see that vegetable soups were given to the starving inhabitants of the villages and hamlets, placing the management of the distribution in the hands of the gentry and elders, and "lovers of righteousness."

In 1624 (4th of Tienkí), there was a great flood and a year of want; Wú Hing, the sub-director of H. M. stud, a native of Hwá-ting, distributed three thousand peculs of millet to the destitute of his native district. In 1629, a dearth occurred, and the prefect Fáng Yoh-kung took more than seven thousand peculs of rice from the storehouses of one Kú, which he gave away to the poor or sold at a cheap rate. In 1640, there was a severe famine, and a drought the next year, so that the price of grain was high; the kújin graduates Ho Káng and others furnished millet to the poor, and the magistrate Cháng Kwángyoh found on inquiry that many of the people had died in the winter by starvation. The prefect of Sungkiáng received orders to change the tax of rice for three tenths as much wheat as an equivalent.

In the 9th year of Shunchí (1652), rice rose very high by reason of the drought; the graduate Tung laid the matter before the magistrate Yáu, requesting him to release the people from paying the autumnal taxes, but through his delay few of the people benefited by the government bounty. In 1671, there was a famine, and the magistrate Chú disbursed from the granaries. The year 1679 was one of drought and distress; the magistrate Jin delayed collecting the taxes, and reduced the cases in his office; so that, though the taxes were not remitted, the feelings and discontent of the people were quieted.

In 1680 (19th of Kánghí), rice was dear in the spring, and the starving filled the streets; the magistrate Jin himself furnished two hundred peculs of grain and 130 taels in money to the sufferers. In 1696, the sea rose during the summer, drowning many of the people, and carrying both corpses and coffins to distant places; the prefect Kung raised a high tumulus and buried them all in it. He had already distributed relief among the people. In 1705, the magistrate Hü Sz'ching, in consequence of the scarcity, called together the literati and the common people, and sold them food out of the governmental granaries at a cheap rate. In 1707, there was a drought and dearth, so that during three months the magistrates distributed the grain laid up in the place according to the law, and also the rice, paddy and wheat levied as tax in the districts of Hwáingán. In 1708, there was a great flood, and the grain collected in Kiángsí and Húkwáng, to the extent of more than three hundred thousand peculs, was sold at a cheap rate, and congee was distributed to the starving for three months. In 1715 and 1721, the people also received aid from government.

In 1723 (1st of Yungching), the emperor graciously ordered that the money due from fines, and the grain then in store, should be carefully distributed among the poor; and as the winter was bitter cold, the local officers were ordered to give out food according to the exigencies of the people. The district magistrate, Fú Chítsiuen reported that there were upwards of 600 names, and that he had disbursed food for a month. In 1724, aid was afforded in consequence of the flood and distress. The provincial treasurer Yurtai obtained permission, and had three thousand peculs of the tribute rice in store brought from Kiángning fú, and distributed in the districts, and given out as congee; he also disbursed fifty thousand taels from the provincial treasury to buy food for distribution in the districts which had been submerged. Relief was also afforded in 1726; and in 1732, in consequence of an inundation and dearth, a rescript was received, or-

dering the authorities to distribute one *tau* of rice (about a peck) to every adult, and half as much to every child living in the maritime districts which had been submerged; more than 3600 peculs were disbursed. During six months, over 25,800 peculs were distributed among the poor. The grain junks were also detained, and rice sold from them at a cheap rate. The governor Kiáu Shíchin made a donation of 400 taels to be laid out in alms.

In 1743, the price of rice rose very high, and the prefect Yarha had the tact to get the rich families to act generously and sell grain cheap to those who were suffering. In 1747, the waters rose and caused great distress; congee was given out to the starving, and food supplied to the people for a month. Money was furnished to bury those who had been drowned, and to assist in rebuilding those dwellings which had been destroyed. The district magistrate Wáng Ting subscribed his own salary, and exhorted the benevolent among the gentry and people in the city and villages to assist in carrying these intentions into effect. The next year there was a storm of hail which did great damage, so that his majesty sent orders to lend out seed as might be needed, about one fifth of a peck to an eighth of an acre; and to those persons who had been the greatest sufferers the preceding year, a month's provision was lent. Food being very dear at the time, Wáng exhorted the gentry and tradesmen to sell food cheap as they had done the previous year.

In the next year, there was an epidemic, and the district magistrate Lí Wanyáu gave all his salary to buy medicines for the sick. In 1755, the dearth was very severe, and seed was lent to the farmers. The intendant Shin, and the magistrate Lí, both gave up their salaries to induce others to contribute. In the next spring, the dearth was still more severe, and the pestilence again appeared; rice was sold cheap as formerly. For those who had died in the waste places boxes were furnished to the extent of a thousand to bury them. The villagers themselves, at the Yoh-wáng temple and monastery of Extended Happiness, dealt out cash and congee, or ginger soup; and even old garments, and thus saved many lives.

In 1794, there were many bad omens, and the famine waxed sore in the spring of the next year, so that the gentry of the city generally subscribed millet to be made into soups for distribution; and for the time, they employed Wáng Tingfáng, to superintend the business. The dead were so numerous that they lay in the highways, (*lit.* "used each other for pillows.")

In 1804, the price of grain being high, it was sold out cheap, and many of the literary persons and people distributed millet to the poor.

ART. II. *Paul Sü's Apology, addressed to the emperor Wánlih of the Ming dynasty, in behalf of the Jesuit missionaries, Pantoya and others, who had been impeached by the Board of Rites in a Report dated the 44th year, 7th month of his reign,* (A. D. 1617.)

[FOR the Chinese copy of this memorial, we are indebted to Wm. Lockhart Esq, medical missionary at Shánghái. It is, we believe, an exact transcript from one engraved on a marble slab, erected at the Jesuit's Church outside of the southern gate of that city, comprising the "Inscription" mentioned by Bishop Smith in his narrative. Ricci reached the capital of China early in the 17th century, and died there in 1610, aged 80. Pantoya was one of the ablest of his immediate sucessors, and Paul Sü his most illustrious pupil. "Like priest, like people." Sü's memorial shall speak for itself; and those who are interested in it can compare it with the copy of the original. How much of the principle and spirit of a Christian, was possessed by this illustrious disciple, we will not venture to say; some of his family still adhere to the faith of their ancient fathers, while others, it is said, are "Christians." Of Paul Sü himself, there are many mementoes in and about Shánghái; and in a temple half way between the magistrate's office and the south gate of the city, there is an image of him large as life, and where, by imperial appointment, he receives divine honors! For further particulars respecting Sü and his renowned daughter Candida, we refer our readers to Du Halde, Semedo, &c.]

Duke Sü Wanting's Apology.

Sü Kwángkí, guardian and tutor of the sons of the Imperial house, and Chancellor of the National Institute, respectfully presents this memorial:

Knowing full well that the arts and sciences of the foreigners are in a high degree correct, your majesty's humble servant earnestly begs of his sacred Intelligence, the illustrious honor of issuing a manifesto in their behalf, so as to render his own felicity eternal, and give great tranquillity to ten thousand generations. Your majesty's servant has seen, in the Governmental Gazette, the report of the Board of Rites, impeaching Pantoya and others, your majesty's European courtiers. In that Report it is said, "Their doctrines are penetrating deep, and spreading wide, so that even men of eminence are believing in them;" and, "although their discourses about astronomy are absurd, yet even scholars are falling into their cloudy visions." By thus specifying "men of eminence" and "scholars," ministers of the Board seem to fear that trunk and branches are being alike involved. Still they have failed to give the names of individuals. Now your servant is one of the ministers of the Imperial Court, who has been accustomed to discourse with your majesty's courtiers on religious subjects; and he is one who believes in the many books they have published. With them also he has been accustomed to investigate the laws of mathematics; his earlier and later reports thereon have all been laid before the Im-

perial presence; and thus also your servant is among those who have "discoursed about astronomy." If, therefore, your majesty's courtiers are to be found guilty, how can your servant hope to be so fortunate as to escape uncondemned by the ministers of the Board?

As your servant for years past has been thus accustomed to engage in discussions and investigations with these courtiers, he has become well acquainted with them, and knows that they are not only in deportment and in heart wholly free from aught which can excite suspicion, but that they are indeed worthies and sages; that their doctrines are most correct; their regimen most strict; their learning most extensive; their knowledge most refined; their hearts most true; their views most steady; and that among the people of their own nations, there is not one in a thousand so accomplished, or one in ten thousand so talented as these men. Now the reason of their coming thousands of miles eastward, is because hearing that the teachers, the sages and worthies of China, served Heaven by the cultivation of personal virtue, just as the teachers in their respective nations by the cultivation of personal virtue, served the Lord of Heaven, and knowing that there was this correspondence in principles, they desired, notwithstanding the difficulties and dangers by land and by sea, to give their seal to the truth, in order that men might become good, and so realize high Heaven's love to man.

According to their sayings, the service of the High Ruler is a prime duty; the protection of the body and the salvation of the soul are grand essentials; fidelity, filial piety, compassion, and love are to be universally exercised; the reformation of errors and the practice of virtue are initiatory steps; repentance and purification are the requisites for personal improvement; the true felicity of life celestial is the glorious reward of doing good; and the eternal misery of earth's prison is the bitter recompense of doing evil. All their commands and injunctions are in the highest degree compatible with the principles of Heaven and the feelings of men. Their laws can cause men to do good most truly, and to depart from evil most completely, for that which they say of the favor of the Lord of heaven's producing, nourishing and saving, and of his principles of rewarding the good and punishing the evil, is perfectly plain and most strictly true; sufficient to move the hearts of men and to excite in them the love and confidence, the fear and dread, which naturally spring from internal rectitude.

Your majesty's servant has always been accustomed to consider the rewards and punishments ordained by the ancient rulers and kings, and the distinctions between right and wrong laid down by our sages and worthies, as most luminous and most perfectly adapted to guide

men to what is good, and deter them from evil. All these, however, can reach only his external conduct, and can not touch his inward feelings. An example in point are the words of Sz'-má Tsien, "Yen-hwui's untimely death, and Tauchih's long life," which have led men to suspect that there is no future recompense of good and evil. Hence deceit and guile have increased in proportion as the restraints laid thereon have been multiplied. Where one law has been enacted, a hundred evil practices have sprung up, disappointing the heart's desire for stable government, and exciting deep regret on account of the inadequacy of means to secure that end. With a view of supplying this deficiency, recourse was had to the sayings of the Budhists, which declare that there will be a recompense of good and evil after the body dies; and that for their conduct and feelings both Yenhwui and Tauchih might seem to have had a recompense, which, it was supposed, would cause other men without delay to depart from evil and do good. Why then is it that during the eighteen hundred years since the Budhistic religion came to the East, the ways of the world and the hearts of men have not been reformed, except it be because, though seeming to be true, that religion is false? The doctrine of Láu and Chwáng, as they are set forth by the Contemplatists, are dark, far-fetched, and unreliable. All the schemes and legerdemain practiced by the doctors of the black art, are strangely deceptive and unreasonable. Moreover, they (his followers) wish to elevate Budha above the high Ruler, and thus do they act in opposition to the doctrines of the rulers and kings, the sages and worthies of antiquity. When all this is done, on whom then shall men depend? Whom shall they follow?

If there be an absolute desire to have men do good in perfection, then the knowledge of serving Heaven, communicated by your majesty's courtiers, is truly competent to repair and augment the royal Institutes, to strengthen and maintain the arts of the literati, and to restore and correct the laws of Budha. The proof of this is, that the nations of Europe which are contiguous to each other, and more than thirty in number, receiving and practicing this religion, during a thousand and some hundreds of years up to the present time, whether great or small, have alike been kind to each other; whether high or low, have alike enjoyed repose; their prescribed boundaries have required no guard; nor has their sovereignty been hereditary; throughout their whole domain, there have been no deceivers nor liars; the vices of lewdness and theft from of old have never existed; no one would venture to take up an article dropped upon the highway; and even gates and doors of cities and houses it was not necessary to have closed by night. As to revolt and anarchy, rebels and insurgents, not only

were there no such things and no such persons, but even such terms and such names had no existence. Thus for a long time, have these nations enjoyed tranquillity, and their governments have been well regulated. All their inhabitants have been thus intensely watchful only lest they should, by falling into error, become guilty of sinning against the Lord of Heaven. Accordingly it is most clear and most manifest that their laws assuredly can cause men to do well.

Such is the religion and such are the manners and customs set forth by your majesty's courtiers; and having repeatedly, and in the most thorough manner, examined their discourses and investigated their books, your majesty's servant knows that they are all perfectly free from error.

Your majesty's servant has heard of Yú Yu, the ancient minister of Sijung, who gave support to the Tsin dynasty in its rise to greatness; and of Kinjihshín, the heir of Síyih, who became an illustrious statesman of the Hán dynasty. If these men could be of essential service to the state, it was of no moment whether they came from far or not.

Moreover the temples and pagodas of the Budhists are to be seen in all parts of the empire, and the lama priests are continually coming to China. The Mohammedans also, whose sacred books have never yet been translated, so as to be adduced as testimonies of their faith, dynasty after dynasty have been freely tolerated with all their errors, and everywhere they have been allowed to build their own places of worship. Our high Emperor commanded two of his ministers Lí Chung and Wú Pehtsung, members of the Imperial Academy, with two of the principal leaders of the Mohammedans, to translate their astronomical books. The result was that they prepared the work called *Kien Yuen Sien Shing*. The doing of all this brings out to view the sacred purposes of the first monarch of our dynasty, their profound desire to renovate the people and perfect their customs. Hence we see why it was that they sought out and commended [worthy men], not excepting those of countries far remote.

Now with regard to all the writers of these two sects, the Budhist and Rationalists, so imperfect are their doctrines and so incomplete their laws of instruction, that, during this long period of two hundred and fifty years (since the rise of our dynasty), they have not been able to realize the designs of our august sovereign in giving them his special countenance. Were the High Ruler worshiped as reverently as Budha and Láutsz', and were your majesty's courtiers received as indulgently as the priests of those two sects, their royal instruction would rise and flourish, and the principles of rectitude be carried to

such a degree of perfection, as to transcend all that was witnessed in the times of Yáu and Shun and their immediate successors.

During the seventeen years these courtiers have enjoyed your majesty's support, no course has been opened by which they could requite the favors so generously bestowed upon them. Though they have earnestly and heartily desired it, yet they have found no means by which they could display before your majesty the virtues they cherish, and the constancy they have maintained. But knowing these, as your majesty's servant has done, should he keep silence, he would be indeed guilty of an act of criminal concealment. Hence he has been so rash and so presumptuous as to come forward as their intercessor.

If his sacred Intelligence would deign graciously to receive our apology, grant a manifesto, and for a short space of time, and on perfect equality with the disciples of Budha and doctors of the Táu sect, allow these courtiers to remain [in the empire] to promulgate their doctrines and urge on their reformation, it is humbly conceived that, ere many years have elapsed, the hearts of men and the ways of the world, will be seen to have undergone a steady and gradual change, progressing till at length there shall be one grand reformation, and perfect virtue become universal. Then every law enacted shall go into effect, and no command given shall be opposed. No unfaithful minister will then be in the capital or in the provinces. The manners of all the people without exception will be such as to render them worthy of being employed in the imperial service. The glorious felicity enjoyed by your majesty's sacred person will be infinite, and the peace of your blessed empire perpetuated to a myriad generations!

Now since it might be difficult to secure full confidence were your majesty's servant allowed a hearing, or suspicions might be entertained by those who are spectators, and thus cause much debate, your majesty's servant, therefore, would respectfully suggest three modes of examination to ascertain the truth regarding said these courtiers, and also three modes of surveillance, all which herewith he begs to submit for your majesty's consideration. The three modes of examination are:

1*st*. Let all the courtiers, whose names have been included in the memorials, be called to the capital; and let a selection be made of your majesty's ministers both in and out of the capital; let all these jointly translate the standard works that have been brought from the West; let subjects be taken up in detail—what is said on serving Heaven and loving man, what relates to natural and moral philosophy, to the systems of civil government, to astronomy, to mathematics, to physic and medicine, to agriculture and irrigation, to political economy, &c.;—

and let a distinct treatise be prepared on each of these; and then let his majesty command the ministers of his own palace, in general assembly, to decide whether they are correct or erroneous. And if indeed they be subversive of the cardinal virtues and opposed to the classics, involving wicked doctrines and sinister means, then let the said courtiers be immediately dismissed and expelled; and your majesty's servant will willingly abide the punishment appointed for those who aid and abet the deceivers of his majesty.

2*d*. The words of the courtiers agreeing with those of the literati, but being at variance with those of the Budhists and Táuists; therefore all who are of those two sects, hate and detest them, and spread abroad slanderous reports, greatly to their injury. Needful it is, then, to decide which is right and which is wrong; and to beg your majesty will please command that these courtiers and the most notable of the Budhists and Táuists write in discussion, make the most thorough investigation, and strive and seek to come to an agreement. Then, as before, let his majesty direct that statesmen from among the literati, in general council, decide on the merits of the case; and if the courtiers are not preferred for what they have said, or if they have reasoned fallaciously, or have been nonplused; then let them be immediately dismissed and expelled, and let your majesty's servant be punished with them.

3*d*. As it would be difficult in the translation of their books to know where to stop, and as the Budhists and Táuists may perhaps not have the men [competent to take part in this], let your majesty's courtiers be instructed to draw up a compendium of their religion, in detail, stating its prohibitions and injunctions, with its requisitions and rewards. Let this, with some thirty of the volumes that have been already translated, and ten or more of the original volumes, be together submitted for your majesty's inspection, and if these be found contradictory, and opposed to the principles of reason, incompetent to urge men to do good, and to guard them from evil, to change and improve their manners and customs; then immediately let these courtiers be dismissed and expelled, and let your majesty's servant be punished with them.

These are the three modes of examination [which are here suggested in order] to ascertain the truth concerning said courtiers. The three modes of surveillance are these:

1*st*. Regarding the item of expenditure—which has specially subjected your majesty's courtiers to suspicion—both those who suspect they make silver and gold, and those who suspect they are supported

by the barbarian merchants [at Canton], are in error. Having voluntarily left their homes, and not engaging in any lucrative occupation, they are of course the recipients of what has been contributed. At present, however, their entire provision for food and clothing comes from contributors in Europe; and in its transmission, by exposure to winds and waves, to robbers and pirates, much fails to reach its destination, thus causing them great distress. Yet during these twenty years [since their arrival], they have not received from the people a single thing, a single cash; and yet they fear that some, not being observant, will suspect they received it for nought, or had obtained it by deceit or fraud, thus adding iniquity to transgression, especially as large demands were made on them by their extensive and varied intercourse. By the present scheme, besides allowing to them a stipend as heretofore, from your majesty's Court of Banquets, let orders be given that these courtiers may receive a measured amount of contributions [from the Chinese] for food and clothing, and let them be allowed to follow their own convenience, since, in their disinterestedness, they will never consent to receive aught beyond what is sufficient for their personal use. A sufficient support being thus provided, orders may be given that the barbarian merchants at Canton forward no more presents, and that the money, which is sent on from Europe, on its reaching the custom-house, may be intercepted and remanded. In this way all communication [with Europe] will be cut off, and every suspicion removed.

2*d*. As your majesty's courtiers, in whatever place they may reside, are competent in the most faithful manner to instruct both the scholars and the people, whether they be poor and mean, or rich and honorable; henceforth, therefore, in whatever place they choose to reside, let them be allowed the exercise of their appropriate functions; and let the magistrate treat them with becoming courtesy, allowing them to influence and guide whomsoever they please. Should the magistrate, in any case, be unable to repose confidence in them, then let them command the scholars and people—selecting such as have character and property,—to unite in companies of ten or twenty families, and give bonds of security to the magistrate for them. Should it indeed happen that any of the teachers, losing their virtue, conduct themselves in an irregular manner, harboring vain purposes, uttering wicked words, and displaying a want of principle, then let them, according to what has been proposed, be expelled and banished; and let those who gave bonds for them, share in their guilt. Such as are without any bonds for their security, must not be allowed to re-

main in the country. Should any of the people, hearing rumors of their behaving in an irregular manner, bring accusations against them, then let the magistrates be required to investigate the facts, and search out the true circumstances of the case. Thus the practice of deceit will be impossible; and those who are true, and those who are hypocritical, will be brought out to view in their own characters.

3*d*. If the native securities unite to conceal and hide offenders so as to make it difficult to repose confidence, then again, let the magistrates be instructed at any time they please to make careful investigation. After having former offenders at once exposed, then let all such native scholars and people, as have maintained a pure and elevated course of conduct, be allowed to choose their own teachers; and let these teachers, each being furnished from the magistracy with a stamped and duly authenticated register in duplicate, be required, by means of these to make, at the magistrate's office, a continued report. At the year's end, let each magistrate carefully examine all those who have followed these teachers, and afterwards transfer into a separate register, the names of all such as either have not been accused, or if accused have not been found guilty. Once in three years let there be a general examination; and let the magistrates and teachers freely commend all those who, having followed this religion, are not only free from all error and crime, but have made many and commendable advances in well doing; let them also ascertain the number, and determine the degree of criminality of such as are guilty of wicked conduct; and let those who gave bonds for the same, in like manner receive due punishment. If there be those who have purposely offended, and who after having been warned and admonished by their associates and teachers, will not reform, then let these be reported to the magistrates that their names may be removed from the register. Should any be informed against by their own associates before their names are removed from the registers; or should the offenses of any one, committed before entering this religion be subsequently discovered; in all such cases, let the criminality be restricted to the offenders themselves, and let their associates be in no way implicated. By this means, officers of government will have reliable registers for reference, and all the people can clearly see that due examination has been made; and though the number of disciples be small, each in his own sphere will be useful. Moreover, if the Budhists and Táuists should ever succeed in raising religious discussions, there will be no further necessity for any scheme that can produce excitement; since it will only be needful, carefully distinguishing between the people and the teachers, to have all cases

examined, and rewards and punishments meted out by the methods now proposed: in no very long lapse of time it will be abundantly evident who is right and who wrong, which is useful and which injurious.

Your majesty's servant, with profoundest reverence, begs to lay the foregoing clauses before his sacred Intelligence, to scan and to select, and to cause to be carried into effect such as shall be deemed desirable. Being younger than the ministers of the Board of Rites, he would not presume to place himself in collision with them nor oppose their words. This only he does: after the most thorough and careful investigation he clearly sees, [and testifies] that for perfecting the administration of the empire, and securing peace and good government, nothing can surpass this that is taught by your majesty's courtiers. If now the recommendation of the Board be granted, these men must at once return to their own countries. Knowing so much and having said so little in their behalf, your majesty's servant is filled with the deepest regret, and therefore, after having fasted and performed the requisite ablutions, he does not shrink from the responsibility of laying their case before the Throne.

As to the things which ministers of the Board say they have heard, they are only such as your servant himself heard in former days, and which then filled him with suspicion. But after years of careful examination and inquiry,—when he had a sincere mind to see the truth in them, and was able to understand them most thoroughly, then his confidence became strong and undoubting. Were there indeed the smallest reason for entertaining suspicion regarding these men, then there might be some shadow of doubt in your servant's mind; and although free from the smallest fault, yet if these men were not truly sages and worthies, then too, they might not be of great advantage; and it would be to your servant of little moment, whether they were sent away or were retained.

As it regards the improvement of the imperial Calendar, that is also a matter of little importance. Being as he is, however, one of those ministers who are appointed to attend on his majesty, how can your servant dare rashly to plead in their behalf, insult and deceive his princely Father, and expose himself to condign punishment! If ministers of the Board would but examine and inquire thoroughly, as your servant has done, then he apprehends that they would not be behind him in advocating their cause.

Your servant in rashly presuming to approach the Heavenly Majesty, is overwhelmed with infinite fear and dread, while he earnestly awaits the imperial mandate in reply to this memorial.

徐文定公辯學章疏

左春坊左贊善兼翰林院檢討徐光啟謹奏爲遠人學術最正愚臣知見甚眞懇乞

聖明表章隆重以永萬年福祉以貽萬世乂安事臣見邸報南京禮部參西洋陪臣龐迪我等內言其說浸淫即士君子亦有信向之者一云妄爲星官之言士人亦墮其雲霧曰士君子曰士人部臣恐根株連及略不指名然廷臣之中臣嘗與諸陪臣講究道理書多刊刻則信向之者臣也亦嘗與之考求曆法前後章疏具在御前則與言星官者亦臣也諸陪臣果應得罪臣豈敢幸部臣之不言以苟免乎然臣累年以來因與講究考求知此諸臣最眞最確不止踪跡心事一無可疑寔皆聖賢之徒也其道甚正其守甚嚴其學甚博其識甚精其心甚眞其見甚定在彼國中亦皆千人之英萬人之傑所以數萬里東來者蓋彼國教人皆務修身以事

天主。聞中國聖賢之教。亦修身事天。理相符合。是以辛苦艱難。履危蹈險。來相印正。欲使人人爲善。以稱上天愛人之意。其說以昭事上帝爲宗本。以保救身靈爲切要。以忠孝慈愛。爲工夫。以遷善改過爲入門。以懺悔滌除爲進修。以生天眞福爲作善之榮賞。以地獄永殃爲作惡之苦報。一切戒訓規條。悉天理人情之至。其法能令人爲善必眞。去惡必盡。蓋所言天主生育拯救之恩。賞善罰惡之理。明白眞切。足以聳動人心。使其愛信畏懼。發於繇衷故也。臣嘗論古來帝王之賞罰。聖賢之是非。皆範人於善。禁人於惡。至詳極備。然賞罰是非。能及人之外行。不能及人之中情。又如司馬遷所云。顏回之夭。盜跖之壽。使人疑於善惡之無報。是以防範愈嚴。欺詐愈甚。一法立。百弊生。空有願治之心。恨無必治之術。於是假釋氏之說以輔之。其言善惡之報。在於身後。則

外行中情。顏同盜跖。似乎皆得其報。謂宜使人爲善去惡。不旋踵矣。奈何佛教東來。千八百年。而世道人心未能改易。則其言似是而非也。說禪宗者。衍老莊之旨。幽邈而無當。行瑜珈者。雜符籙之法。乖謬而無理。且欲抗佛而加於上帝之上。則既與古帝王聖賢之旨悖矣。使人何所適從。何所依據乎。必欲使人盡爲善。則諸陪臣所傳事天之學。眞可以補益王化。左右儒術。救正佛法者也。蓋彼西洋。鄰近三十餘國。奉行此教。千數百年。以至於今。大小相恤。上下相安。封疆無守。邦君無姓。通國無欺誕之人。終古無淫盜之俗。路不拾遺。夜不閉關。至於悖逆叛亂。非獨無其事。無其人。亦并其語言文字而無之。其久安長治如此。然猶舉國之人。兢兢業業。惟恐失墜。獲罪天主。則其法寔能使人爲善。亦既彰明較著矣。此等敎化風俗。雖諸臣所自言。然臣審其議論。察其圖書。參互考稽。悉

皆不妄。臣聞由余西戎之舊臣。佐秦興霸。金日磾。西域之世子。爲漢名卿。苟利於國。遠近何論焉。又伏見梵刹琳宮遍布海內。番僧喇嘛。時至中國。卽如回回一教。並無傳譯經典。可爲証據。累朝以來。包荒容納。禮拜之寺。所在有之。

高皇帝。命翰林臣李翀吳伯宗。與回回大司馬沙赤黑馬哈麻等翻譯曆法。至稱爲乾元先聖之書。此見先朝聖意深願化民成俗。是以褒表搜揚。不遺遠外。而釋道諸家。道術未純。敎法未備。二百五十年來。僧未能仰稱

皇朝表章之盛心。若以崇奉佛老者。崇奉

上帝。以容納僧道者容納諸陪臣。則與化致理。必出唐虞三

皇

代之上矣。

上豢養諸陪臣。一十七載。恩施深厚。諸陪臣報答無階。所抱之道德。所懷之忠藎。延頸企衷。無繇上達。臣旣知之。默而不言。則有隱蔽之罪。是以冒昧陳請。倘蒙

聖明採納。特賜表章。目今暫與僧徒道士。一體容留。使敷宣

勸化。竊意數年之後。人心世道。必漸次改觀。乃至一德同風。翕然丕變。法立而必行。令出而不犯。中外皆勿欺之臣。比戶成可封之俗。

聖躬延無疆之遐福。

國祚永萬世之太平矣。倘以臣一時陳說。難以遽信。或恐旁觀猜忖。尙有煩言。臣謹設爲試驗之法有三。處置之法有三。並以上請。試驗之法。其一。盡召疏中有名陪臣。使主京師。乃擇內外臣僚數人。同譯西來經傳。凡事天愛人之說。格物窮理之論。治國平天下之術。下及歷算醫藥農田水利等。興利除害之事。一一成書。

欽命廷臣。共定其是非。果係叛常拂經。邪術左道。即行斥逐。臣甘受扶同欺罔之罪。其二。諸陪臣之言。與儒家相合。釋老相左。僧道之流。咸共憤嫉。是以謗害中傷。風聞流播。必須定其是非。乞

命諸陪臣。與有名僧道。互相辨駁。推勘窮盡。務求歸一。仍令

儒學之臣。共論定之如言無可採。理屈詞窮。即行斥逐。臣與受其罪。其三。譯書若難就緒。僧道或無其人。即令諸陪臣。將教中大意。誠勸規條。與其事蹟功效。畧述一書。並已經翻譯書籍三十餘卷。原來本文經典一十餘部。一併進呈

御覽。如其踳駁悖理。不足勸善誡惡。易俗移風。即行斥逐。臣與受其罪。此三者。試驗之法也。處置之法。其一。諸臣所以動見猜疑者。止爲盤費一節。或疑燒煉金銀。或疑夷商接濟。皆非也。諸臣既已出家。不營生產。自然取給於捐施。凡今衣食。皆西國捐施之人。展轉託寄。間遇風波盜賊。多不獲至。諸臣亦甚苦之。然二十年來。不受人一錢一物者。蓋恐人不見察。受之無名。或更以設騙科斂等項。罪過相加。且交際往來。反多煩費。故耳。爲今之計。除光祿寺恩賜錢粮照舊給發外。其餘。明令諸臣量受捐助。以給衣食。足用之外。義不肯受者。聽從其便。廣海夷商。諭以用度既足。不

得多送。西來之金錢。仍行關津嚴查阻回。如此音耗斷絕。盡釋猜嫌矣。其二諸陪臣所居地方。不擇士民。不諭富貴貧賤。皆能寔心勸化。自今宜令隨其所在。依止焚修。官司以禮相待。使隨人引掖。或官司未能相信。令本地士民。擇有身家行止者。或十家。或二十家。同具一甘結在官。如司教之人。果有失德猥行。邪言妄念。表率不端者。依今部議。放流迸逐。甘結諸人。一體科坐。其無人保結者。不得容留。若他人有以違犯事理。傳聞告言者。官司亦要體訪的確。務求寔跡。則掩飾難容。眞僞自見矣。其三。地方保舉。倘有扶同隱匿。難以遽信。再令所在官司。不時備細體察。除有前項違犯。登時糾舉外。其道行高潔。地方士民願從受教者。有司給與印信文簿二扇。令司教者。循環報數在官。年終正印官備查從教人衆。曾否犯有過惡。問有罪名。另籍登記。三年總行考察。如從教人衆。一無過犯。兼多善行可指。印官與司教之人。優行嘉奬。如從教者作奸犯科。記其人之衆寡。罪之輕重。甘結士民量行罰

治。若從教之人。故犯罪惡。司教同教。戒勸不悛。因而報明官司。除其教籍者。或教籍未除而仝教之人。自行出首者。或過犯在從教以前。事發在後者。罪止本身。同教之人。並不與坐如此官府有籍可稽。諸人互相覺察。不惟人徒寡少。仍於事體有益。其他釋道諸人。或爭論教法更。不必設計造言。希圖聳聽。只須分士民司教。亦同此法。考察賞罰。誰是誰非。孰損孰益。久自明矣。此三者處置之法也。以上諸條。伏惟

聖明裁擇。如在可采。乞賜施行。臣於部臣爲衙門後輩。非敢抗言與之相左。特以臣考究既詳。灼見國家致盛治保太平之策無以過此。倘

欽允部議。一時歸國。臣有懷不吐。私悔無窮。是以不避罪戾。齋沐陳請。至於部臣所言風聞之說。臣在昔日亦曾聞之。亦曾疑之矣。伺察數歲。臣實有心窺其情實。後來洞悉底裡。乃始深信不疑。使其人果有纖芥可疑。臣心有一毫未信。又使其人雖非細作奸徒。而未是聖賢流輩。不能大有裨益。則其去

其留何與臣事修
歷一節關係亦輕
臣身爲侍從之臣
又安敢妄加稱許
爲之游說欺罔
君父自干罪罰哉。竊
恐部臣而伺察詳
盡亦復如臣其推
轂獎許亦不後於
臣矣。臣干冒
天威不勝惶恐待
命之至。

萬歷四十四年七月

ART. III. *Japan: A Translation of the* 12*th Chapter of the Hái-kwoh Tú Chí,* 海國圖志 *or Notices of Foreign Countries, illustrated with Maps and Engravings. Published at the city of Yáng-chau fú in Kiángsú, in the summer of* 1847.

[THIS work now consists of sixty chapters, ten having been added to the first edition, which appeared in 1842. The compiler Wei-yuen, a native of Sháu-yáng in Húnán, and a subordinate officer of the Council, tells us in the preface, that it is based upon Commissioner Lin's *Sz'-chau Chí*, or Notices of the Islands in the Four Seas, which was translated from the writings of foreigners, or drew its information from them: it divides the whole into eighteen parts, which are set forth in classical and somewhat obscure language. The 1st section enjoins the necessity of taking advantage of barbarian power and inventions, to resist the barbarians, and to be on a proper footing with them. This may be said to be the grand object of the book, which then proceeds to give a geographical and historical account of all the nations in Europe, Asia, Africa, and America. The closing chapters direct attention to the superiority of barbarians in their method of circulating news, ship-building, and gunnery; and are filled with woodcuts representing things and processes, &c. Amongst barbarians, the English occupy a prominent place.

The translator was induced to undertake a version of the 12th Chapter by a remark in the Chinese Repository of September 1847, where the Hái-kwoh Tú Chi is reviewed, and its authorship ascribed to Lin: "The 12th book on Japan," says the reviewer, "is an original collection, little known to our book-makers." This is doubtless true; but it is feared that the amount of useful matter contained in it is scarce sufficient to repay the trouble of clothing it in an English dress. It serves as an instance of the extreme unfitness of a Chinese to accomplish such a task as the compiler of the work proposed to himself. He adds no comment or information of his own, but is content with giving extracts from The Chronicles of the Ming Dynasty; The Art of War; History arranged in Chapters, by Yu Ching-sieh; Notes of particulars of Foreign States, by Chin Lun-tung; Geography of the whole world, by Nán Hwái-chá; Comparative Inquiry concerning the four Barbarian Races, published under the present dynasty, or by Imperial Authority; Annals of Macao; Universal Geography; and the Postscript of Shun-kung.]

A Notice of Foreign Countries, illustrated with Maps and Designs. Chapter XII.

The Book of the Southeastern Ocean; in which the insular states omitted in the original work are supplied.

Here follows an abstract of history, regarding the Japanese Islands. Nothing has been transcribed from the annalists of the dynasties preceding the Ming, as they have no reference to the maritime defenses.

Chronicles of the Ming.

Jih-pun (Japan) was in ancient times the dependent state of Wo 倭; in the period Hánhang* 咸亨 of the Táng dynasty, A. D. 670, its name was changed to *Jih-pun* (the Day-spring), from its proximity to the rising of the sun in the Eastern Ocean. It is a land surrounded by water; and only in its north-eastern extremity are there high mountains. It contains five *kí* 畿 or principalities,† seven circuits or departments, and three islands, which are subdivided into 115 prefectures, comprising 587 districts. The smaller states [adjoining it] are all subject to its rule: the lesser of these are 100 *lí* in extent, the larger not above 500; the least populous have 1000, the most, 10,000 or 20,000 inhabitants. The sovereignty is hereditary,‡ and the ministry also hold place by virtue of descent.

Until the time of the Sung dynasty (950—1280), there had been communication under every dynasty between the Central Kingdom and Japan, which had paid tribute regularly, without any interruption; but after this, although the founder of the Yuen (Kublai khan) sent envoys several times to require it, it did not arrive, and he accordingly gave orders to Fán Wan-hú and others to take a fleet with a hundred thousand men, and reduce Japan to subjection; these got as far as Wú-lung shán, where they encountered a gale in which the whole force was lost, and there was then no more intercourse between the two countries, until the close of the Yuen (1366).

At the commencement of the Ming, the Japanese availed themselves of the circumstance of the troops of the Central Kingdom being otherwise engaged, to make frequent piratical descents upon the maritime districts. In the 2d year of Hungwú (1368), an envoy was dispatched with an imperial letter [of greeting], who was withal to inform

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* *Hánhang.* In the reign of Káutsung, during which the name of the period was changed thirteen times. Christianity is supposed to have been introduced into China by the Nestorians under this monarch, A. D. 654—678.

† *Kí* is classically the domain of the Emperor, 1000 *lí* in extent.—See Book of Odes.

‡ *Lit.* the sovereign is hereditarily surnamed *wáng*, the king.

himself of the cause of these incursions. The Japanese showed no respect for the Emperor's commands, but continued their raids as before. Tribute was frequently tendered, but as the proper document never came with it, it was always rejected.

In the 20th year of this monarch (1386), Kú Teh-hing, the Marquis of Kiánghiá,* was directed to proceed to Fuhkien, and Tangho, Duke of Sinkwoh, to Chehkiáng, to put in order the defenses of the coast. The former province was called upon to furnish a hundred vessels, and Kwángtung a double contingent. It fell at this time that Hú Wei-yung† was projecting his rebellion, and he applied to Japan to aid him therein. The king commissioned Jú-yáu, a Budhist priest, to put himself at the head of some four hundred troops, who, he was to give out, were bearers of tribute; and the present he sent was a large mass of wax, in which were concealed arms and gunpowder: but by the time these reached China, Hú Wei-yung was overthrown, and on the affair coming to light, it was determined to break off all intercourse with Japan, and to devote especial attention to the protection of the coast [against its hostility]. Subsequently, when the memoranda of the founder of the dynasty were drawn up, Japan was added to the number of unconquered states, fifteen in all.

At the beginning of the reign Yungloh (1401), tribute was sent, and the proper address with it; and the pirates of Tuj-ma and Tai-chí having just then been plundering the inhabitants of the coast, the Emperor wrote to command the king of Japan to seize them. The latter thereupon sent forth his troops, captured them all, bound fast their leaders, twenty in number, and delivered them up. From this time whenever tribute was transmitted to China, such pirates as had been

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* *Hau* of Kiánghia, i. e. Marquis of Kiánghiá; *kung* of Sinkwoh, i. e. Duke of Sinkwoh. The five titles of Chinese nobilities, *kung*, *hau*, *peh*, *tsz' nán*, are explained to be indicative of certain qualities in those to whom they were given; *kung* had regard to the *public* good; *hau*, expelled for their virtues *waited* for better times; *peh* were *bright* men of intelligence; *tsz'* were capable of *training* others: and *nán* of *sustaining* important and responsible duties. Bridgman's Chrestomathy, page 592. The first three, *kung*, *hau*, and *peh*, existed under the Hiá and Shang dynasties, some two thousand years before the Christian æra. In the time of the latter, there were four *peh hau* over the East, West, North, and South. Wan-wáng, for instance, the father of Wú-wáng, who founded the succeeding dynasty of Chau, was *peh hau* of the west; under the control of each of these were 200 *chú hau*. The titles *tsz'* and *nán* do not appear to have been granted till the accession of Wú-wáng; he made a fresh partition of the Empire, dividing it into 800 small states, B. C. 1100. Kiánghiá was in Húpeh, Sinkwoh in Kiángsú. Under the Ming, the revenues of these fiefs reverted in part to the holders of the titles.

† Hú Wei-yung, an intriguing minister of high rank under the founder of the Ming, was convicted of sedition, overthrown and beheaded about 1379.

taken were forwarded with it; and the address to the Emperor, accompanying the tribute, ran as follows: "If, on the islands of your Majesty's servant there be persons without regular calling, who engage in piracy, it is indeed without the knowledge of your servant, and he prays your indulgence (or that their fault be not laid to his charge)." The pirates however were not exterminated until the 17th year (1418), when Liú-kiáng, the general commanding in Liáutung put them to great rout at Wáng-hái-wo, after which their irruptions were less frequent; but neither did envoys come with tribute from Japan. Between the fourth and eighth years of the reign Chingtung (1459–63), the Japanese, with forty sail, made a series of descents upon the department of Tái-chau and the district of Táiming. To this they were instigated by two men of Hwáng-yen and Lung-yen who had been oppressed by bond-service,* and had, accordingly, deserted to Japan as far back as the period Hunghí (1424).

The Japanese were naturally cunning: they would always put on board some of the produce of their own country, and at the same time weapons of war; with these they would stand off and on until an opportunity offered, when they would display their arms and make a wild inroad on the coast; should none occur, they would parade their produce, styling it "tribute to the crown." The southeast coast was much afflicted by them. Their envoys too often put people to death, and otherwise transgressed the laws; the object of all of them in coming with tribute was to benefit by trade, and to connect themselves with the more daring and crafty of the inhabitants of the coast: thus they were either bearers of tribute or freebooters, as it suited them.

In the 27th year of Kiátsing (1547), the *siunfú* † Chú Hwan strictly prohibited this intercourse, and beheaded those who carried it on: he was for this cause very unpopular with a large portion of the inhabitants of Chehkiáng and Fuhkien, who having been up to this time the chief patrons of the Japanese in China, now lost the profit of their trade, and as, in several memorials to the Throne, he farther accused the majority, in plain terms, of correspondence with the Japanese, the

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* Forced to render the bond-service once exacted from all vassals of the empire, or having been over-pressed in the levies. In ancient times the personal service was very distressing, two out of three being called on to serve in time of war before the establishment of a regular army; after which the land appears to have been taxed for the pay and support of troops. The levies were formerly called *yáu* 徭, the subsidies *yuh* 役; the term *yáu-yuh* in the text applies to the former requisition.—See Meadows on Land Tenure; Trans. of Asiatic Society in China, 1847. Also Chi. Rep. Vol. XVIII, page 569.

† *A siunfú* is now the governor of a province.

population of these provinces detested him so much that the Censor * Chau Liáng, a native of Fuhkien, impeached him, and applied to have the office of *siunfú* changed to that of *siun-shí*, so that his power might be destroyed. His prayer was supported by his party at court, and in the end complied with; Chú Hwán was afterwards stripped of office in consequence, and being implicated in a charge contrived against him of inflicting capital punishment upon his own responsibility, destroyed himself.† After this there were no other *siunfú* appointed for four years. The prohibitions regarding foreign intercourse fell once more into desuetude, and disorder multiplied exceedingly.

When the founders of this dynasty, the Ming, settled the establishment of Chehkiáng, they made regulations for the trading vessels, to the superintendence of which there was appointed a eunuch, who resided at Ningpo, and, when the merchantmen came in, fixed the price of their cargoes; the control and management of their crews were in the hands of the authorities.

In the time of Shí-tsung (1522-65), eunuchs were dismissed throughout the empire from posts of command, and these commissioners of customs were also abolished. The cunning inhabitants of the coast therefore possessed themselves of the profit of the trade, which continued in the hands of mercantile people, until communication with foreigners was strictly prohibited; it then passed into those of persons of birth or station, who repudiated their debts to the Japanese to a worse degree than the others had done. When they were pressing in their demands for money, these men so scared the officials by their alarming language, that the latter would have exterminated the Japanese; but as soon as the troops were about to take the field, they

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* A censor, as his title implies, charged with a certain circuit of inspection, or representing certain provinces, as far as their surveillance is concerned. See Morrison's View of China, p. 90. What was the difference between a *siun-shí* and a *siun-fú*, does not appear.

† The *Fáng Hái Pí-lán* 防海備覽 shows that he was accused of straining the law, for putting to death some ninety persons as pirates who had been made prisoners, and forced to act as such. This was not until the power of the malcontents and others who had complete command of the seas, had compelled government to prohibit positively all maritime intercourse with foreigners. The rovers appear to have been chiefly Fuhkien men: their families and property on shore were left untouched while they scoured the coast, assuming the titles and state of *monarchy*. Chú Hwán's memorial repelled the charge brought against him, by showing that with the existing interdict in force, these people alledged to have been captured, had no business to put themselves in the way of the pirates, who could not have got at them had they obeyed the laws; and he insisted upon the guilt of those whom he had beheaded. He fell, however, the victim of an intrigue as the text relates.

wheedled them into moving off, telling them, "We do not mean not to pay * you the full amount sometime or other." The Japanese lost the produce of their own country, and being unable to return home, were very indignant. Meanwhile, the leading bad characters (of China) such as Wáng Chih, Sü Hái, Chin Tung and Mayeh, who had always been lying *perdu* amongst them, discontented with the Inner Land, escaped to the islands, and became the chief advisers of the Japanese, whom they induced to make descents upon China, which was accordingly ravaged by large bodies of pirates in separate squadrons, who wore the dress and counterfeited the flags and signals of Japan. So that the troubles [supposed to be] wrought by the natives of that country daily increased.

The Emperor now decided upon re-appointing a *siunfú*, and Wáng Sü, a Censor, was appointed accordingly in the 7th moon of the 31st year (1551); but the pirates had become so formidable that it was impossible to exterminate them. At the commencement of the dynasty, fortified posts had been erected along the coast at all places of importance, and vessels of war had been stationed at those of which the command had been given to *tú-sz'*†. The *siun-shí* and *tú-sz'* ‡ had by these means kept them in check at all points, and a long peace had ensued, during which the ships of war became unserviceable, vacancies occurred in the ranks, and when an alarm was given, fishing-boats had to be taken up to act as cruisers; but as the troops put on board these had not been used to their exercise, and fighting was not the particular vocation of the crews of such vessels, as soon as those of the pirates were known to be coming, they fled on the first report of their approach; and as there were not either any commanders fit to put themselves at the head of the Chinese, wherever they came they did terrible mischief.

In the 3d moon of the 32d year (1552), Wáng Chih and the Japanese made a descent with a large force: their united ships, some hundreds in number, covered the sea as they went. The alarm was given simultaneously both east and west of the Cheh river, and north and south of the Yángtsz' kiáng, for several thousand *li*. They stormed the

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* *Produce;* the word *tsz'* may mean wealth, money, &c., but a reference to the *Fáng Hái Pí Lán* quoted above will show that it here signifies the cargo they were to have disposed of for the state, of which they could render no account, and so being unable to return to Japan, quartered themselves on the islands, and took to piracy out of revenge, as well as with a view of making up what they had lost by the dishonesty of the Chinese.

† *Tú-sz'*, ranking as a major of the British army, or commander of the navy.

‡ Civilians of rank.

fort of Cháng-kwoh, and in the 4th moon, invaded T'ai-tsáng chau, stormed the town of Shánghái, sacked Kiáng-yin, and attacked Chápú. In the 8th moon, they plundered the station of Kin-shán, and broke into the districts of Tsungming, Cháng-shuh and Kiáting.

In the 1st moon of the 33d year (1553), they moved out of Tái-tsáng upon Súchau, which they pillaged; attacked Sungkiáng, and repassing the river rapidly, made a stand to the north of it in Tung-chau and T'ái-chau. In the 4th moon, they razed Kiáshen to the ground, stormed the town of Tsungming, ravaged Súchau fú a second time, and made their way into the district town of Tsungteh. In the 6th moon, they proceeded by way of Wú-kiáng to Kiá-hing, after pillaging which they returned to Cheh-lin (the wood of Cheh), where they took up a position, and went to and fro in every direction just as if they were in an uninhabited country. Wáng Sü not being able to do anything, was in a short time removed to Tá-tung (in Shánsí) to be *siunfú* there; his place being supplied by Lí Tien-chung. By the Emperor's desire Cháng King, president of the Board of War assumed the general control of military operations, raised troops on all sides, and advanced to exterminate the enemy with his united forces. At this time their haunts were at Chuenshá marsh, and in the wood of Cheh, from which they made forays in all directions.

In the 7th moon of the following year (1554), the pirates seized some [government] vessels, with which they made an irruption into Chápú and Hái-ning. They rased Tsungteh to the ground, and proceeding thence to Tangtsih, ravaged it, with Sin-shí, Hángtang, and Shwánglin; and assaulted the district town of Teh-tsing. In the 5th moon, again uniting themselves with some freshly arrived Japanese, they made a sudden descent upon Kiáhing, but on reaching the stream of Wáng-king, they were attacked with success by Cháng King, who beheaded upwards of 1900 of them; the rest escaped to Cheh-lin. The new comers once more laid waste the region about Súchau, their ravages extending to Kiángyin and Wú-sih; and they crossed and landed from the Tai Hú, or Great Lake, without opposition from any one.

There were on an average three native Japanese in every ten, the remaining seven [were Chinese, who] followed the others. In action they used to drive their prisoners on in front, and their discipline was such that all these fought till they died. The government troops, on the other hand, always weak and cowardly, fled before them in great confusion wherever they came. The Emperor accordingly dispatched Cháu Wan-hwá, a vice-president of the Board of Works, to take

the chief command, and to look into the state of the army. He was a covetous man, who promoted the undeserving and left merit unrewarded; so that the troops became more and more disorganized. Cháng King and Li Tienchung were both put in chains, and superseded by Chau Chung and Hú Tsunghien. A month elapsed, and the former ended his career, being relieved by Yáng Í-shí. The robbers meanwhile extended their power gradually on the north and south of the Yángtsz' kiáng, and the east and west of the river Cheh, until there was no place in which traces of them were not to be met with.

Every new Japanese reinforcement fired its own vessels. From Hángchau fú they passed west, and pillaging Shun-ngán, fell suddenly on the district town of Hih in Hwuichau; thence they came to Tsihkí and Sing-teh, and marched rapidly through Kinghien to Nánling. From this they passed on to Wú-hú, burned Nán-ngán, burst upon the prefecture of Tái-ping, attacked the market-town of Kiángning, and moved directly upon Nánking. Dressed in red, with yellow caps, they attempted the great gate Nganteh of that city, and Kiáh-kang, in good order, but [unable to make an impression] they retired quickly upon Moh-ling-kwán, passed through Lih-shui to Lih-yáng and Í-hing, which they plundered; then, hearing that the government troops were advancing from the Great Lake, they crossed Wú-tsin, and on reaching Wúsih halted at Hwui-shín, after flying in one day and night some 180 *li*. At Hú-yé, they were surrounded by the troops, and pursued to Yánglin Bridge, where they were entirely cut to pieces.

In this affair, the robbers were never above 60 or 70 in number, and yet they marched several tens of *li*, massacred and wounded perhaps 4000 people; and this during some eighty days before they were exterminated. These things came to pass in the 9th moon of the 34th year (1554), and Tsáu Páng-fú, *sunfú* of Yingtien reported a victory. Cháu Wan-hwá, envious of his fame, assembled the forces of Chehkiáng and Chihlí, and accompanied by Tsung Hien, came with them in person, engaging Tsáu-Páng-fú to coöperate with him in exterminating the Japanese in their haunt at Tau-tsih. They pushed forward simultaneously by different routes, and pitched their camp by the brick bridge of Sungkiáng. The enemy, all tried men, came on to the assault, and put them to great rout. Cháu Wan-hwá's courage failed him, while that of the banditti increased. In the 10th moon, some Japanese landed in Lohtsing, and made a foray into Hwáng-yen, Sien-kü, Funghwá, Yüiyáu, and Sháng-yü. The multitude killed or captured by them was incalculable, and though the whole number in Ching-hien, where they were all destroyed, did not amount

to quite 200, they had managed to find their way a considerable distance into three prefectures, ravaging the country for fifty days consecutively before they were put down.

At an earlier period, a band of them had spread through Shántung from Jih-cháu to the garrison town of Tung-ngán, after plundering which they had gone on to Hwái-ngán, Kien-yii, Muh-yáng, and Tau-yuen, until they were stopped at Tsingho by the rains. All that the troops of Sü-chau, and Pei-chau destroyed did not after all amount to more than a few score of men, while the region which had suffered from their outrages was upwards of a thousand *li* in extent, and such was their ferocity they had massacred above a thousand people. Chau Wan-hwá was aware that ever since his defeat at the Brick bridge, the power of the Japanese had gone on increasing; that those at Cheh-lin, who had moved over to Chau-pú, and joined the others who lay off their old haunt at Chuen-shá, and the High bridge of Kiá-ting, were perfectly independent; and that not a day passed without fresh incursions being made, and outrages committed by them; notwithstanding he reported that piracy was put down, and solicited his recall.

In the 2d moon of the following year (1555), Yáng-í was succeeded by Tsung Hien, and Yuen Ngo was made *siunfú* of Chehkiáng. Tsung Hien prayed the Emperor to send an envoy with written instructions to the king of Japan to prohibit, and put an end to the piracy of the islanders; and he endeavored to induce the traitorous merchants who had been guilty of foreign intercourse to return to China, by promises of reward and exemption from punishment. His proposal being approved by his Majesty, upon the receipt of a reply to that effect, he sent off Tsiáng Chau, and Chin Ko-yuen, graduates of Ningpo, on the above errand. In process of time the latter came back, and represented that at the Wútau (Five Islands), he had fallen in with Wán Chih and Máu Hái-fung, who told him that there had been a revolution in Japan, that its king and his ministers were all dead; that its islands were no longer under one head of government; and that, to put a stop to piracy, the emperor's manifesto must have general circulation throughout the Archipelago. He farther said that the people at Sa-mo-chau, although they had gone to sea as if for that purpose, had no desire to commit piracy, and were now begging to be allowed to bring tribute and to trade, in which case they were ready to show their zeal by destroying the pirates: Tsi ng Chau had been left to proumlge the Imperial commands throughout the different islands, and he, Chin Ko-yuen, had been sent back. Upon Tsung Hien's memorial being referred to them, the Board of War rejoin-

ed: "Wáng Chih and the rest are registered subjects of China. When they talked of exerting themselves thus in evidence of their submission, they should have forthwith disbanded their troops: but without saying aught upon this subject, they have simply requested leave to bring tribute, and open a trade, in covert imitation of dependent states. Their craftiness is beyond the reach of speculation, and it is therefore the duty of the Board to direct the governor-general (whose memorial they were considering), to make the power of the state to be feared, to push forward its defenses with energy, and to write to Wáng Chih and the rest, and desire them to prove that they are in earnest by extirpating the pirates, and destroying their haunts in Chusan. Should perfect tranquillity be restored to the maritime districts, favor and recompense will of course follow thereon."

At this time Chehkiáng, on both sides of the river, was harassed by the Japanese. In the district of Tsz'-kí, they burned and massacred with great ferocity, and also in that of Yüyáu, though to a less extent. In the west of the province, Cheh-lin, Chápu, Wú-chin, and Tsau-lin, were all haunts of these marauders, of whom, from first to last, upwards of twenty thousand had come. In the 7th moon, Tsung Hien, who had received the Imperial commands to devise some feasible policy without delay, reported that the pirate chief Máu Hái-fung, after Chin Koyuen's return, had defeated the Japanese once in Chusan, and again at Lih-piáu; and had sent some of his band to call upon the several islands in the Emperor's name to unite their troops (or subjects) in the common cause, and to exert themselves in token of their allegiance; for all which service he requested that he might be handsomely rewarded. The Board desired Tsung Hien to do what might seem to him good.

At this time Sü Hái, Chin Tung, and Máyeh were beseiging Tunghiáng with their combined forces. Tsung Hien found means to set them against one another, and Sü Hai consequently seized Chin Tung and Máyeh to testify his own submission, and cut off all their followers at Chápú. Not long after this, the army came upon Sü Hái himself at Liáng-chwáng: he was beheaded, and his band utterly annihilated.

The south of Kiángnán and the west of Chehkiáng were now tolerably free from pirates; but in the north of the former province, after overrunning Tán-yáng, and pillaging Kwá-chau, where they burned the grain-junks, the Japanese renewed their inroads in the spring of the following year (1556). They invaded Jü-káu and Háimun, assaulted the town of Tung-chau, and after plundering Yáng-

chau and Kiu-yii came into Páu-ying. They then made their way into the department of Hwái-ngán, and assembled at Miáu-wán (Temple Bay), where after a year had elapsed they were suppressed. Those in the east of Chehkiáng retreated to Chusan, where they were surprised at different times by the troops of government.

Tsiáng Chau, who had been left behind at Fung-hau to make known the Emperor's commands to the islands, had dispatched a Budhist priest to Shín-k'au and other islands to declare to them his Majesty's prohibitions against piracy. Yuen Í-cháng, the military officer commanding at Shán-k'au, now forwarded certain persons who had been in captivity, with a letter, which, however, he sealed with the stamp of the king. Yuen Í-chin, the protector or civil governor of Fung-hau, sent over Teh-yáng, a Budhist priest, and others, with some of the produce of the island, and a memorial, wherein he returned thanks for his pardon, acknowledged his transgressions, and requested a passport for the deputation in charge of this tribute; under whose escort Tsiáng Chau returned.

Some time before this, Ching Shun-kung, whom Yáng-í had detached to cruise and make observations, having gone into Fung-hau, the lord of that island in like manner sent Tsing-shau, a Budhist priest, on board his vessel [to proceed to China], and return thanks for his pardon, and to state that the piracies from first to last had been caused by the traitorous merchants of China secretly instigating the barbarians of the islands to such acts; of which neither Yuen Í-chin nor Yuen Í-cháng had any cognizance. Upon this, Tsung Hien represented the facts in a memorial, in which he showed that Fung-hau and Shínk'au, the only islands visited by Tsiáng Chau in the two years that he had been absent on his mission, had presented tribute, but either without the proper stamped document or certificate, or with a document stamped, but without the title of the king therein appearing; both of which things were opposed to the laws of the realm: still as [the governor of Funghau], in sending tribute and returning people who had been captured, had certainly shown a sense of his past errors, and an anxiety to be forgiven, it would be but right to dismiss his envoy politely, and he might be told to instruct Yuen Í-cháng and Yuen Í-chin to transmit orders to the king of Japan to seize all the leading insurgents there, and all traitorous Chinese; after which permission would be given them to send tribute. This was approved by the Emperor.

In the meantime, Wáng Chih had taken up his abode in one of the islands, where he and his comrades Wáng Ngáu, Yeh Sung-mwán, Sié Ho and Wáng Tsing-kí collected a large number of followers, and

persuaded the Japanese pirates to join them that they might employ them as their men of valor. The Emperor went so far as to tempt him with an offer of the hereditary rank of earl, and a thousand pieces of money; but without effect. The government forces at this period were in fair order, and the Japanese, although fierce antagonists, were destroyed in large numbers; so that of the population of a whole island not a man would return; and as this was a constant occurrence, the people murmured against Wáng Chih, who himself began to be uneasy thereat. Tsung Hien, who was from the same district, and had housed his mother and family at Hángchau, now sent Tsiáng Chau to him with a letter from his relations, and Wáng Chih being thus assured that his family had suffered no harm, was somewhat moved. Yuen Í-chin and the rest were likewise gratified at the permission given them to trade with China, and they sent their kinsfolk Shen Yáu and others, forty in number, in a large vessel which they had built, and with them Wáng Chih and his party who came to offer tribute and to trade.

In the 10th moon of the 36th year (1556), these all arrived at Shán-káng, in Chusan, where the authorities supposing them to have come on a piratical expedition, turned out the garrison. Wáng Chih however dispatched Wáng Ngáu to present himself to Tsung Hien, who immediately dismissed him, and as Wáng Chih had expressed a wish that an officer of rank should be sent to his friends as a hostage, Hiá Ching, a *chí-hwui*,* was ordered to go to him as a pledge of good faith, which done, Wáng Chih, Tsing Mwán, and Tsingkí presented themselves to the great satisfaction of Tsung Hien, who received them with the utmost politeness, and desired them to go and pay their respects to Wáng Pun-kú, the Commissioner of Inquiry.† He treated them as if they were subordinate officers, at which when informed of it, Wáng Ngáu and the rest were so enraged that they cut Hiá Ching to pieces, burned their ship, landed on the island, seized Shán-káng, and resolutely defended it for more than a year. New-comers from Japan arrived in large numbers, and made frequent descents upon the three districts in the east of Chehkiáng. Those at Shán-káng removed to Ho-mei, built fresh vessels, and made voyages. Tsung Hien did not go in pursuit of them.

In the 11th moon, the pirates directed their course southward, and anchored at Wúyü in the department of Tsiuen-chau; they ravaged

* A military officer of the rank of colonel or brigadier, under the Ming. The present dynasty has no such title in its army list.

† *Siun-ngán*, a censor sent to make a circuit of inquiry into particular abuses.

the districts of Tung-ngán, Hwui-ngán, and Nán-ngán, assaulted Fuh-ning chau, and after storming Fuh-ngán and Ningteh, in the fourth moon of the following year (1557), they blockaded Fuhchau, and did not raise the siege for a month. The towns of Fuhtsing and Yung-fuh were also attacked and destroyed by them; they spread down as far as Hinghwá, and thence made a sudden irruption into Chángchau. The scene of their troubles had been entirely shifted into Fuhkien, and in Cháuchau and Kwángchau (Canton) much alarm was caused by the report.

In the 40th year (1560), the pirates were successively put down to the northeast of the river Cheh and the north of the Yáng-tsz', but Tsung Hien was convicted not long after of some offense, and superseded. In the 11th moon of the following year they leveled the city of Hinghwá to the ground, putting a large number to the sword, and making many prisoners, with whom they took possession of the garrison town of Pinghái, where they remained without stirring.

Since they first began their incursions into Chehkiáng, they stormed both large and small district and garrison towns, a hundred or more, but never until now the chief city of a department; and their doing so, in this instance, created so serious an alarm, far and near, that the generals Yü Tá-yü, Tsih Kí-kwáng, and Liú Hien, were moved up with all speed. These officers attacked them conjointly, and routed them; and as those who were making raids into other districts were likewise overcome by them, peace was quite restored to Fuhkien.

Kwángtung was after this extensively ravaged by Tsang Yih-pun, Hwáng Cháu-t'ái, and others, all of whom brought with them Japanese allies. In the period Lung-king (1565–71), they stormed the garrison towns of Kieh-sheh and Kiáhtsz'. They attacked Sheh-ching in Hwáchau, razed to the ground the station of Kinnáng and the fort of Shinlui; and the towns of Wú-chuen, Yáng-kiáng, Máu-ming, Háifung, Sin-ning, and Hwuilái were all fired, and their inhabitants made prisoners. They then turned [southward] towards Luichau fú, Lienchau fú, and Kiungchau fú (Háinán I.), which three prefectures also suffered from their outrages.

In the 2d year of Wánlih (1573), they invaded the departments of Ningpo, Sháu-shing, Táichau, and Wanchau, in the east of Chehkiáng, and destroyed the fort of Tungkú and the station of Shwángyü in Kwángtung. In the 3d year (1574), they attacked T'ien-peh (Tín-pák); in the 4th (1575), Tinghái (Chusan); in the 8th (1579), Kiu-shán, in Chehkiáng, and Pang-hú (the Pescadores) and Tungyung in Fuhkien. In the 10th year (1587), they invaded the depart-

ment of Wanchau, and made a second descent upon Kwángtung. In the 10th year (1587), they returned upon Chehkiáng; but the provincial government, warned by the disasters of the period Kiátsing (already detailed), had strengthened the sea defenses no little, so that wherever the pirates came they were constantly worsted. Kwángtung meanwhile was invaded by some whom the *Tánkiá** pirate, Liáng Punháu, had leagued with and brought in. The disorder wrought by them increased to such a pitch that the governor-general Chin Sui assembled a force, attacked them, sank upwards of a hundred of their vessels, and beheaded 1600, Liáng Punháu being amongst the number. The Emperor ordained a thanksgiving, himself sacrificing at the high altars and in the Imperial temples;† he proclaimed a victory throughout the empire, and received the congratulations of his Court.

The government of Japan had been from ancient days monarchical; the minister next in importance and dignity to the sovereign being styled the *kwán-pih.* At the time of which we are speaking, this post was filled by Kü Sin-cháng of Shán-ching chau. When hunting, he came upon a man who was sleeping under a tree, and who started up in alarm to flee, but being seized and interrogated, declared his name to be Ping Siú-kih, the slave of a native of Shamo-chau. Robust, active, and ready of speech, his appearance so pleased Kü Sin-cháng that he put him in charge of his horses. He was called the *Muh-hiá* (i. e. Hypodendrius, Under the Tree) man; in course of time he was employed in the public service, and by the aid of his counsels Kü Sin-cháng possessed himself of upwards of twenty departments. He was subsequently made governor, or protector, of Sheh-tsin, when the *Tsán-mau* (counselor) Ah-kí-chí gave offense to Kü Sin-cháng, who

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* The *Tán-hú*, boating race, considered a distinct people, in the 4th century (the time of the Tsin dynasties), had upwards of 50,000 boats. In 1370, these were placed under the charge of an inspector, entitled the *Ho-po-so*, and taxed in fish. They are still one of four classes who are not allowed to enter themselves as candidates for degrees, and the people consider intermarriage with them a *mésalliance*. About 1730, theywere allowed to live on shore and cultivate land.

† Altars 郊廟 *kiáu miáu*. Kiáu is properly 'waste land outside a city, &c.' Morrison's Syllabic Dict. 5587. At Peking without the South Gate, is an altar to Heaven in a *circular* brick inclosure of considerable extent: this is the Nán kiáu. Beyond the North gate is another similarly inclosed by a *square* wall to Earth; this is the Peh-kiáu. At the latter the Emperor sacrifices at the summer solstice; at the southern, at the winter solstice, and also on extraordinary occasions. The temples are chapels dedicated to his ancestors within the precincts sacred to his Majesty: they are nine in number.

accordingly desired Ping Siú-kih to put himself at the head of a force, and call him to account, shortly after which he was himself killed by Ming-chí, another of his subordinates. Ping Siúkih, who had just attacked and destroyed Ah-kí-chí, as soon as he heard of these rebellious doings, joined with him his lieutenant and the officers of his battalions, seized the moment of his advantage [over Ahkíchí] to march back his troops, and by the death of Mingchí whom he slew, greatly extended the terror of his name. He now soon set aside the three sons of Kü Sin-cháng, and usurped the title of *Kwánpih*, holding in his hands the control of all the troops under the command of that officer.

In the 4th year of Wán-lih (1585), he increased his army and subjugated sixty-six departments, and so awed the states of Lewchew, Luzon, Siam, and the Franks, that he made them all send tribute to him. He changed the sovereign's place of residence from Shán ching, (the Hill-city) to Tá-koh (the Great Pavilion), inclosing within walls a considerable space outside the city; and he built a palace there, of which the apartments rose in nine stories one above another, and two he filled with women, and with pearls and precious stones. The discipline of his army was very severe; once advanced it never retired [before a foe]; the disobedient were sure to be beheaded, were they [even as] sons or sons-in-law; the consequence of which was that none whom they marched against could stand before them.

He changed the name of the period to Wán-luh, and in the same year, the first [of the new reckoning] resolved to invade China, and at the same time annihilate the power of Corea and possess himself of it. To this end he called in and interrogated the remnant of the band of Wáng Chih of former times, and on learning from these that the Chinese feared those of Japan as they did the tiger, his self-confidence increased, and he augmented his land forces yet more, and prepared a fleet. By the advice of his officers, it was resolved that if he moved on the northern capital of China he should employ Coreans as guides, and that for the invasion of the districts of Chehkiáng and Fuhkien, he should make use of Chinese. In his anxiety to prevent the disclosure of this matter by the Lewchewans, he put a stop to their bringing tribute, but Chin Kiá, a native of Tungngán (near Amoy), who traded to Lewchew, [heard of it] and apprehensive lest calamity should come upon China, he arranged with Chinghwui, a high officer of Lewchew that an envoy should be sent to the Emperor with tribute, and a memorial praying that he would invest [the sovereign of Lewchew with royalty]; that he (the envoy) might

give the information.* Chin Kiá himself, on his return home, represented the affair to the *siunfú* Cháu Tsán-lú, who addressed the Throne upon the subject. His memorial being sent to the Board of War, that office forwarded a dispatch to the king of Corea, who confined himself to rebutting as an utter fabrication what had been said of the [Corean] guides, and declared that he was uninformed of any designs [on the part of Japan] against himself †

Ping Siú-kih's first step had been to enroll the population of the towns, far and wide, as troops, and he had collected three years' provisions for his army, intending to lead it against China in person; but his son happened to die, and he had brothers to stand by him; on a former occasion too, he had carried off the wife of the lord of Fung-hau, and made a concubine of her, which caused him to fear that this man would do him a mischief in his absense; the towns withal were much incensed [at his system of levies], and wont to say that "the expedition was not to invade China, but was a trap for their own destruction;" and so universal was the disaffection, that he did not venture to march himself, but dispatched his lieutenant Tsing-ching, with a military officer named Í-chi, the Budhist priest Yuen, and Sü Tsung-yih, with a force and fleet of several hundred sail. They crossed from the island of Tuima, destroyed Kin-shán in Corea, and following up their success, pushed on to Lintsin, to which they came over in the 5th moon, when they plundered K'ái-ching, and attacking Fung-teh and other towns, in separate bodies, leveled them to the ground.

The Coreans, on the rumor of their approach, fled in confusion, and Tsing-ching and the rest pressed sore upon the royal city. Lí-sung, king of Corea, abandoned it, flying first to Ping-yáng, and thence to Í-chau, from which place he sent couriers incessantly [to China] to give intelligence of his emergency. The Japanese now entered the royal city, captured the king's wife and children, and pursued him as far as Pingyáng, where they gave up the town to pillage, and the women to violation. In the 7th moon, the imperial commands having been issued to the Lieut.-general Tsü Ching-hiun, he went to the rescue, and fought an action with the Japanese without the walls of Ping-ngán, in which he sustained a serious defeat, barely escaping with his own life. In the 8th moon Sung Ying-ch'áng, a vice-president of the Board of War, was appointed to the chief superintendence of

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* Or grant an investiture to the successor of the deceased sovereign.

† The text may mean that he *was* uninformed, which would be borne out by the sequel; but had this been intended by the author, I think this clause would have preceded the other.—*Trans.*

the campaign, and Lí Yü-sung to the command of the troops, which were to be led on to bring the enemy to account. At the time that these disturbances in Corea began, those in Ninghiá (in Kánsuh) were still in continuance.

Sheh Sing, president of the Board of War, unable to devise any other scheme, called upon all who could speak Japanese to come forward to act as spies, and to Shin Wei-king on responding to his call, he gave the nominal rank of a *Yú-kih tsiáng-kiun*, and placed his services at the disposal of Lí Yü-sung, whose forces the following year (1586) gained an important victory at Ping-yáng, by which the four circuits that Corea had lost were all recovered. Following up this advantage Lí Yüsung moved rapidly upon Pehtí-kwán, but there he was routed and so drew off his army. It was now proposed to invest [the enemy] with [regal] rank, and to admit tribute [from Japan]. The ministers of China garbled the representation of Shin Wei king, [so as to incline the Emperor] to a pacific policy. These details are recorded in the Chronicles of Corea.

At last Ping Siúkih died, and the Japanese all sailed home, so that Corea [as well as China] had rest from their troubles. The invasion of the nation to the East, (*sc.* Corea) by the *kwánpih* had lasted full seven years, during which time the soldiers who perished numbered several tens of myriads, and several hundred myriad taels' worth of provisions were expended; and neither China nor Corea had been able all the time to obtain the upper hand. With the death of the *kwánpih*, ended the horrors of war. The Japanese withdrew to their island fastnesses, and the south and east had some days of repose. All Ping Siú-kih's issue by his second marriage died.

Towards the close of the Ming dynasty the prohibitions against intercourse with Japan were strictly enforced, and the poor people of the villages came to use the word *Wo* (Japanese) as a term of abuse, and even employed it to terrify their infant children into silence.

Extract from the Wú Pí Chí, or Annals of the Art of War.

[There is said to be an historical work of this title in 300 and odd volumes, containing an account of the Art of War during a long succession of generations. The translator is in possession of a small work published in 1843, which is apparently an abridgment of some larger compilation, and in which the following extract does not appear. It would seem to be from the pen of a contemporaneous historian.]

It was the custom of the barbarians of Japan to draw up their troops in the form of a butterfly. When they went into action, the signal was

given by the flourishing of a fan. One them did this, and the body then rose (or sprang) up brandishing their swords. As they tossed the points of their weapons toward the sky, our soldiers threw their heads back in astonishment, and the enemy thereupon cut at them below. Another of their formations was a long, snake-like column, in which they advanced waving a hundred-tailed banner, and marching one after the other like fish in a file. The van was composed of their stoutest men, and the rearguard of the like; in the centre, the brave and cowardly were mingled together. They rose every morning at cockcrowing, and ate their meal squatting on the ground; when this was ended, their chief would take a seat in a high place (or above them); the rest listening to his orders (or in obedience to his commands), brought each one his book, upon opening which it was seen what place was to be foraged on such and such a day, who were to command the parties, and who to serve in the ranks of the companies. These did not consist of more than thirty men, and moved independently each at a distance of one or two *li* from each other. At the blast of a conch, which is their call, the company immediately closed up to support that which it had heard give the signal. Sections of two or three also skirmished about irregularly, brandishing their swords. Towards evening they returned, and every one gave in whatever booty he may have seized, keeping nothing back. The chief made a partition of the spoil in proportion to the amount contributed by each. Whenever they captured women, they were sure to pass the night in drinking and wantonness, until at last they fell asleep intoxicated. When they had nearly completed the pillage of a place they set it on fire; the smoke and the fire filled and illumined the skies, and while the population were in a state of alarm at its fierceness, the pirates decamped. They practiced this *ruse* upon our people for the especial purpose of diverting them from from lying in wait to attack them. When these pirates came upon wine or food amongst the inhabitants, they made them taste before they ate or drank of themselves, for fear that they should contain poison. In their marches, they kept to the thoroughfares and highways, never entering the lanes or byways lest they should fall into ambuscade; neither did they move under the walls of a city lest bricks or stones should be thrown at them by the people thereon. When they marched, it was always in a single file of great length, at a slow pace and in good order; by which means they occupied some miles of ground, and there was no approaching them. They could move rapidly for several tens of days together, and by opening out their body into four or five divisions, they would manage

to surround their enemy. When their forces were encamped opposite ours, they used to send one or two men who, by alternately leaping up and crouching down, contrived to exhaust our fire of stones and arrows. In an action with artillery, they waited until their antagonists had fired; then they broke in on them impetuously, and following up their advantage, would drive them to a distance. In the heat of an engagement they would suddenly come forth from ambush on all sides, and surround their enemy's flanks, by which manœuvre they forced our army to disperse in great consternation. They constantly resorted to strange stratagems, such as tying sheep together, or driving women on in front so as to perplex the beholder; the eyes of our people were dazzled by this, and the arms of the Japanese were thus enabled to take effect. They used the double sword exercise; with one sword they made feints above, and struck with the other below, which rendered defense difficult. They hid the shafts or but-ends of their halberds and lances, and then all of a sudden they would hurl them forth so that it was impossible to anticipate [the blow]; their bows were long, their arrows large, and as they discharged them close, their shot was deadly. If they lay *perdu*, they had a marauding expedition in contemplation; if they spread a report abroad (so as to keep people on the alert), they were moving off. Thus they drew up their injured vessels across the stream to make a show of lying by, and straightway they sallied forth and invested Kinshán. At Shingshán they made ladders of bamboo to signify that they were about to storm it, and then they raised the siege. When they were going to take to the country, they pressed upon a city; if they had a march to make by land, they would provide themselves with oars. Sometimes they dug holes as pitfalls for their enemy, sometimes they plaited stubble to entangle him as he fled, or they stuck slips of bamboo in the ground to run into the feet of the fugitives. They used, too, to make a decoy of precious stones, cloth, gold, silver, or women, by which they were enabled to inveigle our troops into ambuscades, and they were pleased when these lay in wait for them or pursued them.* They gashed the

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* *Yáu chui* 邀追 *Yáu* as above in *yáu kih* 邀擊 not in its more ordinary signification of "to invite," but "to lie in wait for." Gonçalves has 將邀而殺之 *esperou-o e matou-o.* In the Sháng-Mang, "[His disciple] sent several persons to *wait for* him by the way;" but the Pei Wan Yun-fú, Cap. 17., states that it is a synonym of 要 in this, as also in three other passages quoted from the *Tso Chuen*, *Hán-shú* and *Ping-shú*, in which it is either linked with *kih*, or divided simply by an *'rh* 而, the power of which particle to mean *at* as

faces of their prisoners of war, and tied their tongues to prevent it being detected by their answers that they were not Japanese; thus their return home was cut off. They showed great kindness to the people in the vicinity of their resorts, and were thus kept fully informed of the truth and falsehood of every report. They made handsome presents to such artisans as fell into their hands, and they were in consequence easily provided with arms; as they employed our people as spies, it is difficult on our side to ascertain [whence they got their information], and by using them as their guides, they became perfectly familiar with all the paths by which to advance or retreat. For their eating or sleeping they would stay in some place where they could break open the wall, and which was high enough for them to keep a lookout; so that there was no chance of taking them by surprise. Should they be closely beleaguered, they would leave some heads* as a pretense and retire; some of them, wrapping themselves in cloaks of the bamboo leaf and putting on bamboo hats, would play the part of laborers in the fields;† some in flowered silk handkerchiefs and shoes of cloth would swagger through the public places of the cities, thus placing our officials in the dilemma of killing the [wrong] robbers by mistake, or honest men on suspicion.

Although fighting on the water was not at first their *forte*, they had the ingenuity to fasten empty vessels together, and to spread light screens over them by which [the fire, or assault of] our forces advancing on them was expended; and they would abandon the women, and leave money in the way to check us in the pursuit. The bulwarks and spars of their ships were all covered with cloths, quilts, and cushions, which they damped to render them proof against fire. In an action, as soon as they came to close quarters,‡ they boarded with rapidity; [their onset was] terrible as the thunder, and [those on board] were scattered like the wind.

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well as *et*, is worthy of notice, as well as the transition from *hope* to *expectation* of which the Portuguese *esperar* is likewise capable. From the latter meaning of the word is of course derived that employed in the text.

* Heads, i. e. of prisoners massacred to show that a greater number of Japanese had fallen than was really the case.

† Laborers. *Tsŭ nih* 沮溺 Hiá Lun, Cap. ix., Section 6 *Chéng-tsŭ* and *Kieh-nih* were two men of virtue and ability, who, disgusted with the misrule of their time, retired into the country. They were *ploughing* on a particular occasion when Confucius was passing by, and gave him an uncivil answer, when he sent to inquire about a certain ford. Their rudeness thus becoming historical, their names were formed into the dissyllable in the text, which has come to mean simply *to plough, to attend to agricultural pursuits.*

‡ 附逢 *fŭ pung*; *fŭ* near to, closing upon, and *pung* the mat awning of a vessel; according to the teachers, *pars pro toto* (?)

These pirates kidnapped our people to show them the road, and to procure water for them, and as the latter went out in the morning and came home at night, they called the roll of their names. At (or for) every place, a register was kept in which they inserted their names and surnames, and they divided them into classes, according to which they told them off and inspected them.

There were but few native Japanese amongst them; not above some tens, of whom they formed the van. When the pirates returned to the island to which they belonged, they used to give out that they had come home from trading, and they never divulged aught concerning their comrades whom our troops had captured or slain, so that their neighbors knew nothing of it, but on the contrary offered them their congratulations.

Another Extract from the Art of War, not published in the first Edition of the Hái-kwoh Tú Chí.

The Japanese do not construct their vessels in the same manner as the Chinese. They require beams of a large size and square, in fitting the seams of which they use no nails, but band them together with iron plates. Neither do they make use of hempen rope or wood oil in closing the crevices, but stop the leaks with sedge grass. Their ships cost much pains and money, and without a large capital it is not easy to build them. The pirates who attacked China were every one of them poor people from the islands, and what has been said in times past about the hundreds and thousands of ships built by Japan is an idle tradition. Their largest craft may carry three hundred men; the middle class, one or two hundred; and the smallest from fifty to eighty. They are of a low and narrow build, and find it difficult to hold their own with such large vessels as they fall in with, and they are poorly off when they ground in the mud. For this cause, our vessels from Kwángtung and Fuhkien are much feared by them; and particularly those of the former province, as their sides are perpendicular like a wall. Their ship's bottoms are flat, and can not easily cut the waves. Their canvas sails are set with the mast right in the middle, and not one side of it as in China, and both their masts and sails shift about. and are not made fast like those of the Chinese; hence they can only carry on with a fair breeze, and if they meet with a calm or a contrary wind, they unship the mast and work the long stern scull; they can not handle the oar. Their vessels could not [formerly] cross from Japan in less than a month, and if they now perform the voyage with greater ease it is because of the treachery of certain of the inhabitants of the coast of Fuhkien who bought ships in the outer waters, and when they

had added a false bottom to them, brought over the Japanese in them. They had a sharp keel, and were able to beat against the sea; in these they feared neither a head wind nor one on the quarter, and their sailing was so much improved, that they could now make the passage in a few days.

(To be continued.)

ART. IV. *Topography of the province of Húnán; its area, population, lakes, rivers, mountains, productions, &c., with a list of its departments and districts.*

THE southern of the Two Lake provinces is called *Húnán* 湖南 and though larger in extent, is less fertile and populous than Húpeh. It lies between lats. 25° and 30° N., and longs. 109° to 114° E. of Greenwich; and is bounded north by Húpeh; east by Kiángsí; south by Kwángtung and Kwángsí, from which it is divided by the Nán-ling; and west by Kweichau and Sz'chuen. The area is estimated at 74,320 square miles, being a little smaller than Kwángtung, and rather larger than Kiángsí. The population was reckoned in 1812 at 18,652,507 inhabitants, which gives an average of 251 persons to a square mile; according to these data, Húnán is the eleventh province in respect of population, and the seventh in point of size, of the eighteen.

The surface of the country in the northern departments is level, and many hundreds of square miles are covered with water, or are below the level of the Yángtsz' kiáng; this, while it affords great facilities for irrigation, is also a source of great danger when the banks of the rivers are overflown. The southern part of the province is rough, rising on the frontier to lofty peaks, in whose intervals hardy mountaineers have long maintained a partial independence of the Chinese authorities. The Chinese population of these regions is mostly found along or near the bottoms of the rivers.

The rivers of Húnán are all of them tributaries of the Yángtsz' kiáng, and most of them are so large as to afford facilities of transportation to the inhabitants of towns lying even in the southern districts. The Great river itself only touches the province in the northeastern corner, where it receives the waters of the Tungting lake, and then flows northeasterly into Húpeh. The largest stream is the Siáng kiáng 湘江, which rises on the northern declivities of the Nán-ling, and as it flows northward, collects the drainage of the eastern half of the province, and empties into Tungting lake at Siáng-yin hien 湘陰

receiving the Tsz' kiáng as an affluent just before it unites with the lake. Its largest branch is the Kwei shwui 歸水, which joins it above Hangchau fú, and just opposite that city the Lái shwui 耒水 flows in, the junction forming a centre for trade from the southern districts. Twenty miles below Hangchau fú, the Mí kiáng 洣江 flows in on the east, and fifty miles further down, the waters of the Luh kiáng 淥江 join themselves to the main stream. About fifteen miles above Chángshá, the Lien-kí 連溪 comes in from the west, and just opposite to it the Liúyáng kiáng 瀏陽江 from the east. The 'Tsz' kiáng 資江 drains the central districts, but its rapid current and confined banks afford few facilities to the boatman or farmer.

The other large river is the Yuen kiáng 沅江; it rises in the southwestern part of the province, and receives the contributions of a large number of streams, some of them from Kweichau, and falls into the Tungting L. at its western end near Cháng-teh fú, after flowing upwards of four hundred miles. The Chuhchau 竹舟, the Wú shwui 溆水, the Máyáng 麻陽, and Peh ho 北河, are the largest tributaries. In the northern districts, the Lí shwui 澧水 drags its sluggish length through the level region of the lake country.

The lakes of Húnán are not as numerous as in the northern province, but among them is the Tungting hú 洞廷湖, the largest lake in China, about 250 miles in circumference, which contains in its circuit several islands, and maintains large fleets of fishermen from its waters; its area is about 300 square miles. The Chinese mention a floating island on this lake, formed of trees and drift, like those occurring in the bayous of the Mississippi. The other lakes in Húnán are the Hwáng-yih 黃益, Peh-ní 白坭 or White Clay L., both in the northeast; the Tsáu-tien hú 曹田, the Tseh-lí 七里 or Seven Mile L., and the Má-ní 馬坭 or Horse Clay L., are all small sheets of water, connected with the River, Lí. By means of these lakes and rivers, water communication is kept up through all parts of a region exceeding Great Britain in size.

The mountains of Húnán form part of the great chain of the Nán-ling, which defines the southern limits of the basin of the Yángtsz'. and though they do not rise to the stupendous peaks seen in Yunnan, they render nearly one half of the province too rough for the plough. The Hang shán is the longest range within the province which bears a single name; the Kí-tien ling 騎田, and Kiú-í ling 九嶷 are two names given to the southern ridges.

There are sixteen departments in Húnán, subdivided into sixty-seven districts, whose names are given in the following list.

I. *Chángshá fú* 長沙府, or the Department of Chángshá, contains twelve districts, viz., one chau and seven hien.

1 長沙 Chángshá,
2 善化 Shenhwá,
3 瀏陽 Liúyáng,
4 湘陰 Siángyin,
5 寧鄉 Ninghiáng,
6 益陽 Yihyáng,
7 安化 Ngánhwá,
8 湘潭 Siángtán,
9 湘鄉 Siánghiáng,
10 醴陵 Líling,
11 攸縣 Yú *hien*,
12 茶陵州 Cháling *chau*.

II. *Yohchau fú* 岳州府, or the Department of Yohchau, contains four hien districts.

1 巴陵 Páling,
2 華容 Hwáyung,
3 臨湘 Linsiáng,
4 平江 Pingkiáng.

III. *Páuking fú* 寶慶府, or the Department of Páuking, contains five districts, viz., one chau and four hien.

1 邵陽 Sháuyáng,
2 新化 Sinhwá,
3 武岡州 Wúkáng *chau*,
4 新寧 Sinning,
5 城步 Chingpú.

IV. *Hangchau fú* 衡州府, or the Department of Hangchau, comprises seven hien districts.

1 衡陽 Hangyáng,
2 清泉 Tsingtsiuen,
3 常寧 Chángning,
4 安仁 Ngánjin,
5 衡山 Hangshán,
6 耒陽 Luiyáng,
7 酃縣 Ying *hien*.

V. *Chángteh fú* 常德府, or the Department of Chángteh, contains four hien districts.

1 武陵 Wúling,
2 龍陽 Lungyáng,
3 沅江 Yuenkiáng,
4 桃源 Tauyuen.

VI. *Shinchau fú* 辰州府 or the Department of Shinchau, comprises four hien districts.

1 沅陵 Yuenling,
2 敘浦 Süpú,
3 瀘溪 Lúkí,
4 辰谿 Shinkí.

VII. *Yuenchau fú* 沅州府, or the Department of Yuenchau, contains three hien districts.

1 芷江 Chíkiáng,
2 黔陽 Kienyáng,
3 麻陽 Máyáng.

VIII. *Yungchau fú* 永州府, or the Department of Yungchau, contains eight districts, viz., one chau and seven hien.

1 零陵 Lingling,
2 東安 Tungngán,
3 祁陽 Kíyáng,
4 新田 Sintien,
5 寧遠 Ningyuen,
6 道州 Táu *chau*,
7 江華 Kiánghwá,
8 永明 Yungming.

IX. *Yungshun fú* 永順府, or the Department of Yungshun, comprises four hien districts.

1 永順 Yungshun,
2 桑植 Sángchih,
3 龍山 Lungshán,
4 保靖 Páutsing.

X. *Kienchau ting* 乾州廳 or the inferior Department of Kienchau, has no subdivisions.

XI. *Funghwáng ting* 鳳凰廳 or the inferior Department of Funghwáng, has no subdivisions.

XII. *Yungsui ting* 永綏廳 or the inferior Department of Yungsui, has no subdivisions.

XIII. *Lí chau* 澧州 or the inferior Department of Lí, comprises five hien districts.

1 安鄉 Ngánhiáng,
2 石門 Shihmun,
3 慈利 Tsz'lí,
4 安福 Ngánfuh,
5 永定 Yungting.

XIV. *Kweiyáng chau* 桂陽州 or the inferior Department of Kweiyáng, comprises three hien districts.

1 臨武 Linwú,
2 嘉禾 Kiáho,
3 藍山 Lánshán.

XV. *Tsing chau* 靖州 or the inferior Department of Tsing, comprises three hien districts.

1 會同 Hwuitung,
2 通道 Tungtáu,
3 綏寧 Suining.

XVI. *Chin chau* 彬州 or the inferior Department of Chin, contains five hien districts.

1 興寧 Hingning,
2 永興 Yunghing,
3 桂東 Kweitung,
4 桂陽 Kweiyáng,
5 宜章 Ích.áng.

I. *The department of Chángshá* occupies the country south of the Tungting lake, its capital being the residence of the governor, and of other provincial officers; it lies in lat. 28° 12′ N., and long. 112° 47′ E., in a most advantageous position for trade, at the junction of the Siáng and Liúyáng rivers. The city is famous for the institution of the festival of the Dragon Boats, in commemoration of the death of Kiuh Yuen (see Vol. XI, page 436). It is now held in all parts of the empire. The surface of this department is level, and its fertile soil is irrigated by many streams, which also furnish abundance of fish, eels, mollusks, &c. Mines of cinnabar and talc occur in the hills.

II. *The department of Yohchau* lies in a more favorable position for trade and agriculture than even Chángshá, its capital commanding the oulet from the lake into the Yángtsz', and its districts occupying the eastern shores, between it and Húpeh. Most of the smacks covering the lake resort to Yohchau with their fish, and the external commerce of the whole province passes through it into the Great river; it is called the Gate of Three Rivers, and its possession controls the trade of the whole province.

III. *The department of Páuking* lies in the southern part, between Hangchau fú on the east, Yungchau fú on the south, Yuenchau on the west, and Chángteh fú on the Tsz' kiáng, near the junction of the Tsz'yáng and Túyü rivers; one of the district towns, Wúkáng chau, is situated on the former of these two streams, and above it is a well-known rapid, the passage of which demands great care.

IV. *The department of Hangchau* lies east of the preceding, between Chángshá fú on the north and Kweiyáng chau on the south. The surface of the country is rather mountainous, and covered with forests; the Hang shán 衡山 extend eighty leagues in a southwest direction towards Páuking; the land is fertile, and the water privileges for irrigation and transportation superior to those in Páuking fú.

V. *The department of Chángteh* lies west of the Tungting lake, and east of Yungshun fú; it is one of the most fertile and level portions of the province. The town is built near the embouchure of the River Yuen. Its orchards are celebrated for a variety of the orange, which ripens after other sorts are out of season, and forms a common article of export.

VI. *The department of Shinchau* lies west of Páuking and Chángteh, and north of Yuenchau; its chief town is situated at the junction of the Yuen and Shin rivers, where most of the trade of the region centres. The department contains many towns along the rivers, but the inhabitants of the mountains, probably descendants of the Miáutsz', are regarded by the lowlanders as no better than savages.

VII. *The department of Yuenchau* was taken off from the southwestern part of the preceding, partly in order to exercise a stronger supervision over the aborigines, and guard the frontier of Kweichau.

VIII. *The department of Yungchau* is one of the largest in the province, occupying most of its southern portion; the chief town is pleasantly situated on the River Siáng, not far from the borders of Kwángsí, but most of the population dwells farther south at the extremity of the province. The mountains within its circuit are covered with forests of valuable timber, much of which finds its way to Canton.

IX. *The department of Yungshun* occupies the northwest corner of the province, and was set off as a prefecture from Chángteh fú. The country is generally level, and its productions similar to those of Chángteh, rice being the principal staple.

X, XI, XII. *The three inferior departments of Kienshau, Funghwáng and Yungsui*, all lie along the western frontier; they were partitioned off from Shinchau fú, and each of the towns is the headquarters of a garrison. Fungsui is the northernmost, and Funghwáng the southern of the three, the latter lying a few leagues north of Yuenchau.

XIII. *The inferior department of Li* was taken off from the western part of Yohchau, and includes all that part lying north of lake Tungting, and west of the Lienhú shwui 蓮湖水 or Lily-lake river. It is one the most fertile parts of the province.

XIV. *The inferior department of Kweiyáng* is a small prefecture in the extreme south of the province, set off from Yungchau along the banks of the River Kwei 歸, between it and Chin chau. It contains but few inhabitants.

XV. *The inferior department of Tsing* was in like manner partitioned off from the south of Yuenchau fú in the southwestern corner of the province, along the valley of the Kü ho 渠河, a branch of the River Yuen. The region is very mountainous, and the aborigines numerous.

XVI. *The inferior department of Chin* occupies the extreme southeast of the province, and is by no means one of the least of its divisions. The chief town is "a great and populous city," and a thriving trade is carried on with Kwángtung, the mountains here being less elevated than further west, repaying the labors of the husbandman, and affording facilities for travel.

The productions of Húnán are varied, though the revenue by no means corresponds to her resources. Gold, silver, cinnabar, and quicksilver are produced from the mines; mica, armenian stone, marble, and a few other minerals, are also found. A great variety of wild game and waterfowl is taken on the mountains and waters in various parts, which also furnish a few medicinal preparations highly esteemed. Rice, wheat, varnish, cassia, fruits, nuts, and vegetables are raised for the supply of the inhabitants, and measurably for exportation, but the external traffic of Húnán is trifling. Nor do the inhabitants take a high standing among their countrymen in respect of literary acquirements or excellence of manufactures.

Art. V. *Journal of Occurrences: attack on pirates in Mir's bay, and correspondence relating to it; edict in reference to a change in newyear's day; death of the emperor of China; position of Kíying; dedication of the Seamen's Bethel at Whampoa.*

The *suppression of piracy* has engaged the attention of the Chinese officers along this coast for many years—we had almost said for ages, and the pirates have played a game of fast and loose with them, just as they were paid or attacked. At last the rulers have called in the assistance of western power and skill to help them, and accepted the offers made by the English authorities to assist in abating the nuisance. The following note from Gov. Bonham to Gov. Sü details the particulars of this novel and commendable breach of old custom.

From H. E. Mr. Bonham to Sü, Imperial High Commissioner.

Victoria, Hongkong, 8th March, 1850.

I beg to acquaint your excellency that, on the 3d instant, Wan the commandant of Ti-p'áng (residing at Cowlung) sent over Fán, a sergeant, with a note to the chief magistrate of this Colony, stating that certain pirates were reported to be lying some distance east of this, but that the monsoon was too strong to allow his own vessels to move up to the spot with sufficient rapidity; and, as he much feared that, unless apprehended at once, they might take alarm, and retreat to a hiding-place eleswhere, he requested that a British steamer might be sent to cut them off; and he declared his willingness to reimburse the expense of the fuel which she might consume.

A steamer was thereupon dispatched as he desired. She called at Cowlung for such men and officers as the commandant chose to put on board, and then proceeded to Kat-ò (Kih-ngáu), where she found 13 piratical craft at anchor. She immediately opened fire upon these vessels, the crews of which jumping overboard, were destroyed in large numbers by her musketry. As it became dark, her officers took possession of the junks. One of them blew up during the night, eight more were burned by our people on the following morning, and the remaining four were duly restored to their owners, who were pointed out by Fán, the sergeant.

The steamer having accomplished her purpose—happily without sustaining any loss—returned hither with sundry prisoners. These being pirates, and as such the common enemies of mankind, might have been tried in our courts; but as the authorities of your excellency's country had applied to those of this Colony to assist in capturing these men, I have thought it best to deliver them up to be tried and disposed of according to their own laws.

With reference to the coal expended by the steamer on this occasion, I could not in anywise entertain the proposal of the commandant Wan, that he should refund the value of it; such a proceeding would be contrary to the principle of my nation. But I may here remark, that coal is an article of which we are in constant need, and is brought to this with much trouble and expense, from a great distance; while at Kilung (Quilon) on Formosa, not very far hence, good coal is procurable. If your excellency's government would recommend the people of Formosa to bring some to Hongkong, our merchants would take some cargoes off their hands; or if they chose to dig it out themselves, some of our ships might be sent for it. It is evident that this would be a source of advantage to both parties, and would insure to us the means of giving our assistance to the Chinese government, at any time that its officers might call upon us, as they have now done, to co-operate with them in the suppression of piracy in these seas. This aid, I have several times informed your excellency, and now repeat, we shall at all times be happy to afford.

—*China Mail.* Accept the assurances, &c., S. G. BONHAM.

The further details of this cruise are given in the official report of Commander Lockyer.

H. M. Steam-vessel Medea, at Hongkong, 5th March, 1850.

Sir.—I have the honor to report to you that on my arrival at Kat-o, at 5*h*. 15*m*. yesterday evening, I found thirteen piratical junks and four cargo junks at anchor. On the appearance of her Majesty's steam vessel under my command, twelve of the piratical vessels swept in-shore, one of the largest remaining at anchor, without offering the slightest resistance. The crews jumped overboard, endeavoring to make for the shore, but upwards of 150 of them were destroyed by our shell and musketry. It soon became so dark, that I was compelled to dispatch the paddle-box boats of this steam vessel, under the command of Mr William Brodie, acting master, with orders to take possession of the junks which had swept in-shore, but finding that he was resisted, I proceeded to his assistance in the gig, accompanied by the pinnace of H. M. ship Hastings, commanded by Lieutenant Webber, the Royal Marines under Lieutenant Holland, with the Medea's cutter under the command of Lieutenant Gibbons, and found Mr Brodie closely pressed by a very great number, who made strong endeavors to recapture the junks. We soon repulsed these pirates with a considerable loss on their part, and capture of five prisoners; but owing to the darkness, and the very heavy rain which unfortunately came on, we were unable to follow up our pursuit of them on shore. I therefore brought the junks to the ship, and this morning destroyed eight, one having during the night

caught fire and blown up, and the remaining four having been given up to their former owners who were pointed out by the mandarin.

During my absence, the ship was placed in a position of considerable danger, from the close approach of the burning junk; but by the able exertions of Lieut. Wood, who was left in charge, she was cleared. Early this morning, I sent the boats under the command of Lieut. Gibbons, with the Royal Marines under Lieut. Holland, accompanied by Mr Caldwell, the assistant police magistrate, and the mandarin who came on board from Cowlung, to scour the island, and they succeeded in capturing 15 prisoners. The greater part of the crews who reached the shore, took advantage of the darkness of the night to seize boats and leave the island. Fortunately, from the water being so deep in the small bay in which these piratical junks were anchored, enabling this steamer to approach within five yards of the shore, we succeeded in destroying a much greater number than we could have hoped for, with little or no damage to the town, one fisherman only having been killed by our shot. Four of these junks were very large, of upwards of 250 tons, mounting ten or more guns of various calibre, and resembling those formerly destroyed on the West coast; the remainder were evidently recent captures, hastily fitted up for piratical purposes. Having completed this service, I am happy to say, without any casualties or loss on our side, and receiving no further information, I have returned to this port. I think it my duty to express my entire satisfaction with the conduct of the officers, seamen, and marines employed upon this occasion: the precision of their fire, great steadiness, and prompt obedience, tending greatly to the expeditious termination of this successful operation. Commander Wainwright, a supernumerary on board, volunteered his services, and rendered me great assistance. I can not conclude without also expressing my great obligations to Mr Caldwell for the valuable assistance which he rendered; to his perfect knowledge of the Chinese language, and his acquaintance with the habits of these pirates, the success of this enterprise is in a great measure to be attributed. I beg leave to inclose a list of the piratical junks, their description, crews, with the numbers killed, escaped, and made prisoners; and have the honor to be, Sir, Your most obedient humble servant,

W. N. L. LOCKYER, *Commander.*

To JAMES W. MORGAN, Esq., *Captain of H. M. Ship Hastings, &c.—Mail.*

Among the 13 junks taken were nine from 150 to 180 tons, each carrying about 8 guns and 60 men; the other four were larger; the number of men in all the fleet is reckoned at 900, of whom about 220 were killed, 20 taken prisoners, and 660 escaped.

The Imperial Commissioner in his reply to Gov. Bonham seems inclined to make the best of the dilemma in which he was placed by the zeal of his subordinates, and tenders his thanks for the service done, but is careful not to express any opinion about further co-operation, though the precedent having now been set, it will doubtless be followed.

From Sü, Imperial High Commissioner, to His Excellency Mr. Bonham.

Sü, Imperial Commissioner, governor-general of the Two Kwang, &c., in reply:—On the 27th of the 1st moon (10th instant), I received your communication informing me that the commandant of Tá-p'ăng, being prevented by a foul wind from pursuing the junks of certain pirates, had obtained from your excellency's government a steamer, which proceeded with all speed to the proper place to make prisoners of these persons; that eight junks were destroyed by her; that one blew up spontaneously; and that four others had been restored to their owners; and the criminals captured, handed over to their own authorities to be dealt with. On the same day I received a note from the admiral corroborating the above in every particular. Evidence so satisfactory of the sincere desire of your excellency's government for a good understanding with my own, has given me the highest gratification. [As regards Formosa], when your excellency has shown your friendship by lending your aid in time of need, could I be without the impulse natural to friends, to supply each other's want out of their own abundance? But the island pertains to an adjoining province, and as it is not within my jurisdiction, I could not well write officially concerning it. Coal is an article of daily consumption, and as such, procurable at every one of the five ports, where there is of course nothing to prevent your excellency's government buying it whenever it is wanted

The terms in which the commandant proposed to reimburse the expense of the coal to be consumed, were certainly not such as he ought to have employed. Your Excellency is doubtless far too liberal to condescend to accept [his offer]: still the crew of the steamer should by all means be recompensed for their trouble, and I have accordingly addressed a letter to the Admiral to make ready some trifling presents, of which I subjoin a list. I trust that your excellency, on receiving the articles therein specified, will distribute them on my behalf. I mean nothing more than to show by due polite-

ness that I am sensible of the obligation conferred upon me. To this end, I reply, availing myself of the opportunity to wish your excellency luxuriant increase of the blessings of spring.

A necessary communication, to which is annexed a list of the trifles to be presented;—8 oxen; 8 sheep; 8 boxes of the best tea of 10 catties each; 8 barrels each of sugar candy and of white flour of 30 catties each; 8 barrels of dried lung-ngán from Kweilin (in Kwángsi) of 20 catties each. 8 barrels of dried lai-chí from Kweilin (in Kwángsi) of 20 catties each; 8 baskets of dried oranges containing 1000 each.

The above is addressed to his excellency Mr. Bonham *H B. M. Plenipotentiary, &c., &c.. ,&c.*

Táukwáng, 30th year, 2d moon, 1st day. (14th March, 1850).

—*China mail.* True Translation. T. F. WADE, *Assistant Chinese Secretary.*

The Emperor of China has consulted his own superstitious fears and those of his subjects in an unusual manner, by the promulgation of the following Order in Council. It should be headed "The Emperor of China *vs.* Luna." The edict was torn down in the streets of Shánghái by the people, who expressed no little discontent at it; no public notice was made in Canton.

"His Majesty's commands have been received. The next year, the 30th of Táukwáng, is the 47th of the cycle; on the first day of that year there will be an eclipse, commencing at three o'clock P. M., and ending at 5 o'clock, the obscuration will be a little over three tenths. Now, this day is the great one of the sun, when he like a prince rules; and it is also the commencement of mornings when affairs are begun—the chief day of the year. Wherefore, let the 30th day of the 12th month (Feb. 11th) of this year be regarded as new year's day, and let this order be promulgated throughout the empire, every governor-general and governor circulating it and carrying it into effect, by issuing a plain edict for general observance. Respect this."

The death of the emperor Táukwáng following in less than a fortnight after the preceding order will be regarded by his subjects as having some connection with it. We have only room at present for the official notice of his death. His majesty was born not far from Sept. 12th, 1781, and was aged 69 years, and 7 months at the time of his death.

Feb. 25th 1850. There were on this day, called into an audience, to a General Council, [Tsáitsiuen] the chief controller of the kindred, Wanking (President of the Board of Rites), and other high ministers who wait before the throne, when a Vermilion Edict was communicated: "Let Yihchú, the Imperial fourth son, be set forth as the imperial heir apparent. You princes and high officers, why wait for our words? Assist and support him with united hearts, and do you all regard whatever pertains to the concerns of the country and the people as of high importance, without sympathy for aught else. A special command."

An Imperial order. We have received from our late imperial Father, his Majesty who has just taken the great journey, our being and support, enjoying a nourishing anxious care as high and boundless as heaven. His sacred age had just attained to threescore and ten, and his force was still vigorous, so that it might have been calculated that he would have reached the period of a hundred years, and our days of joy [in each other] thus be prolonged. Last year, after the summer had commenced, he suddenly felt himself indisposed, though his bodily strength had been somewhat impaired, and the important duties connected with [the demise of] the Empress Dowager, and his grief and anxiety, aggravated his weakness and disease, so that his vigor and constitution were greatly enfeebled. To-day, at six o'clock A. M., he called in the Chief Controller of the Imperial Kindred, the great ministers of the Presence, the members of the General Council, and high officers of the Palace, and taking the vermilion pencil in his hand ordained who should be regarded as the Imperial heir apparent. His sacred instructions were very minute, urging upon them in the most impressive manner to regard the interests of the country.

We received this decree in anguish and tears, lamenting it in fear and dread, for we still hoped that by the utmost and constant care of his affectionate person, and a temporary cessation from his burdensome cares, that he would longer

preserve his vigor and health. How unwished for! We had barely received his last eommands and regards, when his malady increased in force and violence, even to the utmost limit, and he drove the dragon and beeame a guest on high. Beating the ground and invoking heaven, I vainly assayed to reach after and recall him.

I reverently refleet that my august Father ruled the world for thirty years; day and night with careful diligence he attended to his duties, not allowing himself the least leisure. In all things he revereneed heaven, and imitated his predecessors; and his sedulous attention to the affairs of government, his love for his people, his literary attainments and his military prowess, are not easily described. And in respect to his diffusing happiness and his anxious care lest there should be pestilenee or other distress, no sooner had any province met with a slight calamity than he disbursed his treasures, and remitted the taxes, his gracious benevolence being instantly shown. So too, he constantly was laying up the revenue in store for use, and devising means to prevent damage from the [Yellow] river, and planning so that no living thing should lack for protection.

His boundless humanity drew all within its influenee, so that everything that has breath can not fail to express their heartful laments [at his departure]: We, weeping tears of blood and beating our breast, how ean We yet refrain our words! But remembering that the position I succeed to is of the greatest responsibility, in order that I may diligently obey the Holy who has gone before, I reverently accept my predeeessor's commands. As we eonsider the duties imposed upon our unworthy self, We are troubled with painful apprehensions, and our fears daily deepen; yet forbearing grief, and lessening lamentations, we tremblingly mount the throne. We still rely upon the eonstant loyalty of our eivil and military offieers of every grade throughout the empire to assist us to rule with glory.

In regard to the regulations for mourning, we have reeeived our Imperial Father's will ordering it to be worn for twenty-seven days according to the old rules [of the Manchús]; but our feelings can not admit of this, and in aceordance with the ancient custom [of China], let mourning be reverently worn for three years; thus in some degree relieving our affeetionate regrets.

In regard to the important ceremonies of saerifieing to heaven and earth, and in the hall of aneestors, there evidently should be no diminution in any of the rites on aceount of mourning How the proper offieers shall be ordered, and Ourself proceed to the several places, let the several departments examine into the former regulations, and deliberate for the purpose of reporting to us; and let officers and people throughout the empire observe the fixed regulations for mourning. Let this public eommand be proclaimed throughout the empire and in other countries for general information. Respeet this.

Kiying's position and influence seem to be at present as high as ever, and his appointment to superintend the funeral rites of the Empress Dowager, in conjunction with the princes of the blood, shows the high station he occupied in his late majesty's confidence. It is to be hoped that in the acts of the new government, his influence may have its due weight, especially in preserving peace with foreign countries. The following notice of his official life since 1848, we extraet from the China Mail of the 28th ult.

"Kíying arrived at the eapital from Canton in June 1848, and paid his respeets to the emperor on the 11th of that month, returning thanks for the doubled-eyed peacoek's feather conferred upon him, as stated in the Gazette of the 5th, for the improved tranquillity of the government he had just quitted, during the time it had been in his charge. Between this date and the 26th August 1849, he had no fewer than forty-nine audiences of his majesty. The Gazette is however evidently at fault, for upon some of the days mentioned, he must have been absent on partieular service in Shánsí and Shántung.

"On the 25th of July 1848, it is stated that he returned thanks for his appointment to the supervision of the affairs of the Board of Rites; on the 5th of August, to that of the Board of War—a deeree of this day direeting that he should remain in the eity as an assistant minister of the Cabinet. On the 3d

September, he was made chief commissioner of metropolitan customs; and on the 18th, returned thanks for the promotion of his eldest son, Kingsih, who had been given the command, as a general officer, of the Manchus of the plain red banner, and is now in charge of the imperial mausoleum. Kíying was also chosen to hear the cases referred in autumn, by the Board of Punishments, according to annual custom, to the personal decision of the Emperor, who in modern times delegates a certain number of officers to perform this duty in his stead. On the 21st, he was deputed to make a selection from the magistrates of purchased rank, chosen by the Board of Civil Office from a large number of names submitted to them; and on the 25th, from a list of those eligible for employment in Manchuria.

"On the 12th November, having been specially commissioned to inquire into a charge brought by an inferior general officer against the general-in-chief of the Toumet Mongols at Sui-yuen, beyond the Great Wall, he requested instructions. His return to Peking is announced in the Gazette of the 23d Dec., but in the interim certain audiences are recorded, as also the presentation of a memorial by him on the 17th November, in his capacity of chief commissioner of customs, complaining of the practice of making dépôts of imports without the walls of Peking, to the evasion of the metropolitan duties. On the 9th December, he became cabinet minister, and was desired to retain his superintendence of the Board of War. On the 10th, he returned thanks for the acting appointment of General of the Mongols of the bordered yellow banner; and on the 26th, was made treasurer of the Imperial Clan. His memorial regarding the Sui-yuen affair was sent in on the 5th January 1849; the complainant was degraded, and the general accused summoned to Court. On the 19th, Kíying received the title of President of the Imperial Library. On the 22d, permission to ride in a chair within the precincts of the palace was given him by his sovereign.

"He was now associated with Chú Fung-piáu, a vice-president of the Board of Revenue, in a special commission of inquiry into the abuses of the salt department in Shántung, and substitutes were gazetted to act for him in his different offices; but, after mentioning that on the 18th February he had returned thanks for a recommendation, in which certain high officers appear to be annually included, the next issue informs us that he had requested instructions before proceeding to Chehkiáng to inspect the garrisons of that province. On the 3d March, he addressed the Throne upon financial reform; on the 14th, his memorial is referred to the consideration of the Council, who reported upon it on 4th April. He did however go to Shántung, and upon the 8th of March, requested that four officers might be sent to assist him in the prosecution of his inquiries. Upon the 12th March, a decree was published, announcing that the arrear incurred by successive collectors of the salt gabelle, was declared by him to amount to 73,930 taels; and another, directing the degradation of several ex-collectors accused by him of receiving bribes from the salt monopolists. On the 14th, he reports that 300,000 taels are lying in the provincial treasury, returned as expended, which may be forwarded to Peking: on the 16th, that there is an arrear of 11,900 taels in the taxes of a single department, the prefect of which is therefore degraded; that the arrears of the districts of the department of Tsinán fú amount to 414,700 taels; and he prays that an inquiry be instituted into the financial state of all the other departments of the province. On the 17th, he returned to the capital.

"His departure for Chehkiáng is dated the 2d of April, since which time, except as having an audience on the 3d, no more is heard of him until the 28th of June; when he was presented with four taels' weight of ginseng. Ki Chí-cháng, who was gazetted as his associate on his tour of military inspection, did proceed to Chehkiang as high commissioner; and after examining the accounts of the province with the governor, returned to the metropolis a short time ago. Upon the 26th of August, Ngan-hwá, vice-president of the Board of Works, was sent by his majesty to inquire after his health, which had compelled him to apply for a few days' leave of absence. His third son, Kinghien, of the imperial guards, was given, by an act of grace, a button of the fifth grade, and named expectant of high metropolitan office. Upon the 30th November, Kíying reäppears to pay his respects."

The Seamen's Bethel at Whampoa was dedicated to the public worship of God on the 19th inst., the dedicatory services being attended by about eighty persons, among whom we noticed H. E. Mr. Davis, the American Commissioner, Mr. Forbes the American Vice-consul, and many of the merchants of Canton. The number of ships at Whampoa at the time was very few, and only a portion of them had European crews, which accounts in a measure for the absence of sailors from the audience. The services were opened by reading the Scriptures, and singing the following hymn composed by Dr. Bowring for the occasion.

Hear, O Thou benignant Father!
Praise for mercies—prayers for grace!
While with grateful hearts we gather,
Sanctify the gathering place;
Many a thousand leagues divide us
From the lands and homes we love;—
But Thy Gospel is beside us,
Heaven around, and Thou above.

Humbly here an altar building
To Thy glory,—may Thy rays
Beam upon it, gladdening, gilding,
As in Israel's honor'd days,
When their desert path benighted,
Saw the flaming pillar reared;
So may our dark way be lighted,
By Thy Spirit bless'd and cheered!

In the deep we see Thy wonders,
And before those wonders bow;
From the clouds we hear Thy thunders:
Speak, O Lord! in mercy now!
When the darkest storm is low'ring,
When the fiercest whirlwinds rage;
O'er them let *the Cross* be tow'ring,
Brighter still from age to age.

Father! if *Thou* deign to bless us,
All our labors *will* be blest,
Naught shall daunt us—naught distress us;
Thou our righteousness—our rest!
All must yield where Thou presidest;
Thou who rulest sea and land;
All must follow when Thou guidest;
Lord! stretch out Thine helping hand.

The dedicatory prayer was offered by Rev. P. Parker, M. D., and the sermon preached by Rev. Dr. Legge of Hongkong. His discourse was based on Mark vi. 34: "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." From this text, he deduced the Christian obligation of compassionating the ignorant of our race, and as a consequence the need and propriety of providing means and facilities for instructing them. The services were concluded by Rev. Mr. Cleland giving the benediction.

The floating Bethel which has now been opened for public worship at Whampoa is a commodious structure, 120 feet in length, and 34 feet beam, with a walk four feet wide extending around it. The interior is divided, by a cross passage-way 6 feet wide, into two parts, the chapel and the chaplain's apartments. The former is 50 feet long, and 13 feet high, lighted by six gothic windows on each side, and has accommodations for seating 300 auditors; it is a spacious and elegant room. The other and smaller end of the Bethel is divided by a passage lengthwise, and contains six rooms, one of which is a reading-room, soon to be provided with a library and periodicals, a subscription having already been opened for this purpose. The entire expense of the Bethel, including anchors and cable, will not vary far from $6,000, all of which has been collected from foreigners in China, about half of it from the residents, and the remainder from the shipping.

The chaplain of the American Seamen's Friend Society, Rev George Loomis, having draw up a plan in relation to the Bethel, began to collect subscriptions in December 1848, and a meeting of subscribers was called in Canton May 8th, 1849, at which it was resolved to vest the management of the funds collected for the erection of a Bethel in the hands of trustees. P. S. Forbes Esq., was chosen chairman, and John Dent, G. H. Lamson, Joseph Jardine, R. P. Dana, and T. W. L. Mackean, Esqs., with the Seamen's chaplain, members of the Board of Trustees. W. O. Bokee, Esq. was appointed secretary to the Board, and N. de St. Croix, Esq. requested to coöperate with Mr. Loomis in carrying out the details. The keel was laid in August 1849, and the vessel floated out of dock Feb. 7th, 1850. We congratulate the foreign community in Canton on the completion of this praiseworthy undertaking, and in noticing it, we can not close without mentioning the untiring exertions of Mr. Loomis and Capt. St. Croix in daily overseeing the thorough execution of the work, and collecting funds from the community and shipping for its completion.